

¶ A SPARING

Restraint, of many lauishe
Vntruthes, which M. Doctor

Harding dothe chalenge, in the first
Article of my Lorde of
Sarisburies Replie.

By Edward Dering Student^o
in Diuinitie. K

With an answer vnto that long, and vncour-
teous Epistle, entituled to D. Iud, and
set before D. Hardings

Reioulder,

This answer is to y^e booke. [34. 9.]

Hieremie. xxiiij.

¶ The Prophet, that hath a dreame, let him tell a dreame, and
he, that hath my worde, let him speake my worde
faithfully. What is chaffe to the wheat,
saith the Lorde?

¶ Imprinted at London, by

Henry Denham, for Humfrey Toy,
*dwelling in Poules Church yarde, at
the signe of the Helmet.*

TO THE RIGHT
worshipfull, Maister

Thomas Wotton Esquire.

Edvard Dering wisheth

all health and peace in

CHRISTE.



Softe as I doe consi-
der the estate of man, here pla-
ced to accomplishe his appoin-
ted pilgrimage, I remember the
saying of the rightuous 102.
that mannes life is a warfare
upon the earth. But when I
further see, what manner of
fight we haue, what enemies to
encounter with vs, howe great
of force, how cankered of will,
how subtile in deuise, how con-

tinuall in assault, & on the other side how weak we be of our selues.
I remember the saying of our sauoure Christ, that if it were possi-
ble the very electe should be deceiued. There is no condition with-
out his enimie, no calling without temptation, no estate sure. The
world deceiueth those, who will not see that the worlde doth pea-
rishe. The fleshe defileth other, that think filthinesse to be pleasure,
and make unclennesse their felicitie. And where these two can not
bring forth the shamelesse breache of the law of God, there rageth
that Dragon, and olde Serpent, that seducer of the world, that liar,
and father of lyes, and he soweth cockle among good corne, super-
stition and heresie, among the seedes of obedience, and good beha-
viour, where of it cometh, that suche as will not be partakers with

J.ij.

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SODOME, and GOMORRA, nor haue fellowship with those rotten woundes, and stinking sores, that make the blaspheming of Gods holy name their honour, yet they should be drowned in wicked doctrine, that by some meanes their saluation might be hindred. This estate of man, so much the more to be lamented, how much the lesse it is regarded. Would make a Christian minister to muse much, and oftentimes, howe he might be a frutefull labourer in Gods vineyarde. For sith the children of wrathe doe not cease to walke disobediently, and with al care, and studie, some in example of euill life, some in profession of vngodly doctrine doe allure and entice, other to walke with them in their open, and wide iourney of euerlasting wretchednesse: how shall not the children of light, according as euery one hath receiued giftes, so apply their endeuour, that godlinesse, and good religion might call againe the lost children vnto the narrow way of euerlasting happinesse? The latter dayes are come, and impietie dothe abound, iniquitie hath so spreadde hir selfe, that she is plentifull bothe in worde and deede, and that, not in secrecie only, and in priuate assemblies, but in the face of the worlde, and in open wryting, while some preferre the present state before eternall life: other deliue more in dreames, than in the worde of God. It behoueth therefore euery true christian in all places to rebuke sinne, to set forthe Gods glory in open meetings, and to maintaine his worde before the enimie, knowing that his rewarde is the saluation of his owne soule, and his place is prepared in the kingdome of God his father. From this duety, neither King, nor Queene, Duke, nor Earle, honourable nor other, are exempt, but euery one as he is higher in dignitie, so his accompt is the greater in the day of iudgement. It helpeth not the lay man to say he is no minister. Where the cause is Gods, we are all a chosen generation and a royall priesthode, an holy nation, and a peculiar people to shew forth his vertue, that hath called vs out of darknesse into his maruellous light. If we will not walke in this light, we abide in darknesse, and in the shadow of death. If we will not shew forth his vertue, we are not his chosen generation, nor his peculiar people. If we haue not his name wrytten in our foreheade, we shall

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shall not stand among the electe with the Lambe in Mount Syon. If we haue not the pleasant smel of life vnto life, we haue not Gods gosples engrafted in vs. As many, as be Christians, haue giuen their faith vnto Christ in their baptisme, under the witnesse of a great many. They haue forsaken the flesh, the world and the deuil. If they wil now be at league with the sinner, and at agreement with the euill doer, they haue broken their first promise, and they are founde unfaithfull. And for their faith thus violate, giuen vnto the immortall God, God againe will breake with them his covenannt of mercie, if in tyme they repent not. This made me, right worshipfull sir, according to the talent, which God hath giuen me, so in these euill dayes to apply my labour, not doubting, but that little light, with which he hath endued me by his free mercy, may shine through the cloudes, and mistes of error, which the prince of this darknesse hath blowne abroad. God turne their hearts, that builde vpon his euill foundations, and God encrease their number, that be setters up of vertue, and zealous in the house of the Lord. And of this number bicause God hath made you one, of good will desirous, and of authority able to defend the profession of a christian man, I could not but chuse your worship, under whose name my little labor should appeare, both for a testimonie vnto all men, that you are one, in whome your countrey doth reioyce, and a prouocation vnto other, that by your example they might learn to liue. There be diuers that loue the worde of God, and in common talke make a glorious profession, but the world wil not let them go uprightly vnto the truth of the gosples. There be other, whose conuersation is not amisse, and in ciuil behavior giue good exāple, but they be so drowned in error, that their estate is very lamentable: they be the little flock, and few in nūber, that do ioyne vertue and good religion together. It is hard, and laborous to fleshe, and bloud, and therefore we turne vs frō it. The way is narrow, wher they are both coupled, therefore few do finde it. Frō the princes priue chāber vnto the pore cottage they haue rare dwelling. It would make a Christian heart to bleede to consider duely the maners of eche estate. The scarlet and purple garmēts do hide and couer vnchast and unpure bodies: The ornaments of gold, and siluer are had to beutifie most horrible othes:

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good learning and wisdom are abused to all deceit and craftinesse. Simplicitie, and plainnesse is a cloke of many subtile cogitations. Neede, and pouertie are common dwelling places of much disolute life. Truthe is well nigh forsaken, and faith is almost perished from the face of the earth. But Maeste ista virtute tua, yet let your worship reioyce in Gods mercies, for not withstanding these dangerous rockes, yet you are passed in to narrow way, and the Lorde God be praised, who shall increase the number, you haue some companie. There be men of great honoure, and estimation, yet louers of Gods truthe, and void of all courtly wickednesse. Would God their doings were registred in Cedar trees, and they had golden pictures in the Citie of Tyre, that they might be spectacles to all noble posteritie. God hath sure giuen them double happinesse. Their liues shall ende here in honoure, and then it pleaseth their father to giue vnto them his kingdome. There are other great gouernours of this common wealth, beautifull, and comely members of Christes body, which make not policie their religion, nor blasphemie Gods ordinance, where mannes lawe doth not establishe it. They haue chosen the good parte, which shall not be taken from them. God shall make their dwelling places sure, when the aduersarie shall be throwen downe out of his seat. Some other there be of good estate, and vertuous, not entangled with vanitie, nor blinded with superstition, which make not gaine their rightnesse, nor contempt of Gods ministers their estimation. They shall receiue an hundred folde in this life, and when they haue run their course, they shall haue the crowne of glory. And as in the time of ELIAS, when the Prophet thought that all the children of Israel had forsaken Gods couenant, broken downe his altars, and slaine his Prophets with the sworde, yet God made answere, I haue reserued vnto me 7000. men, which haue not bowed their knee to BAAI: euen so at this present time there is a remnant through the election of grace, that haue not their inward thoughts spotted with papistrise, nor their outward life with especiall crimes. With these and other, because your worship doth walke together in the straight path of true obedience, God hath giuen vnto you this fruit of your authoritie, to

be

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be beloued among them where you dwell, and this comfort of your
conscience, that by your example they learne to know God. Nowe
what remaineth, but that you pray vnto God, that he which hath
begon this good worke in you, will make it perfect vnto the ende,
that as your youth hath not bene fed with suche wantonnesse, as
in like estate, and fortune dothe vsually abounde, so your further
yeares should be voide of all vngodly desires, and you found faith-
full vnto your death: in the which hope, and confidence the Lorde
God through his sonne Iesus Christ, sende you long life, and
happy yeares to the maintenaunce of his glory, and
comfort of his Church. Fare you well in the

Lord from Christes colledge in Cam-

bridge the 2. of April,

1568.

Youres bounde, as his owne.

Edwarde Deriog.

To the Christian Reader.



Hen I first peru-
sed this Reioinder of master
Hardings, good Christian
Reader, and saue in vwhat
fort he made answere to M.
Iuels Replie, I vvas grieued
bothe for his own sake, that
so many good giftes should
be so yll applied, and espe-
cially for thy sake, least per-
adventure his deceitful talk
should beguile thee. I sawe
on the one side, the inclina-

tion of many, very daungerously bent to the loue of that reli-
gion. On the other side much wordly wisdom, and vnderstan-
ding, countenaunced with suche a singulare boldnesse, and im-
pudencie, that without the especiall working of almighty God,
I saw but litle hope of their further libertie, whose hart was set
to receiue bondage. I coulde not be ignoraunt of the common
prouerb, which I had heard so often, that fair words do make
foles faine, and I sawe againe, the subtile kinde of wryting, the
sugred words, and entising speeches, which the enimie did vse to
call away the simple vnto their destruction. These euils, the
more perillous they were, so I thought it appertained vnto all
good men, by what meanes possible to seke the spedier reme-
die. And therefore in the great businesse, which that good Bi-
shop had in hande, whose happy Sermon did first so much en-
flame the enimie, I thought it some parte of my duetie, accor-
ding to the gift that God had giuen me, so to make aunswere
vnto the subtile aduersarie, and helpe to confirme in Gods
truthe suche our simple brethren, as were falling away. Vpon
this

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this occasion I first toke vpon me to meddle with this Reioinder. And when in reading it, I founde the whole nothing worthy answer, I did chuse only so farre to touche it, as I might bothe make a sufficient discharge of all suche blame, as was laid vpon maister Iuell, and shewe forthe an open, and vndoubted prooffe of the residue of maister Hardings labour. Then I toke vpon me the aunswer of his long Epistle, written to M. Iuell, wherein he spareth nothing, saue only truthe, to allure his reader, and the defence of those. 225. vntruthes, whereby he would discredite Gods true religion. By this meanes, I did trust, that some would quench their longing thirst, to drinke of that golden cuppe, full of poison, and spirituall whoredomes, and perceiuing the whole grounde of their religion, to be nothing else but quarels, and wranglings, would at last runne forthe of their vngodly synagoges, and most frowarde assemblies. This labor I had finished more than. xij. monthes since, with so little diligence, that it made wiser men to consider better of it, whose wisdom was also a longer stay vnto me, least either my true meaning might run in blame for want of consideration, or my vnripe writing, might giue occasion to the enimie of triumph. But afterwarde remembring the good counsell of *Plutarke*, διὰ χρόνον τὸν ἐργα ἐπιστολῶν. So I, after some continuance of time, read ouer againe mine owne doing, in which as I could haue wished something altered, if I had sought the commendation of learning, so I sawe nothing but truthe maintained, and that in suche sort, as maister Harding might not wel contemne it. Then knowing assuredly, that bothe the defence of truthe might edifie the learned, and the manner of my wryting minister grace vnto the godly Reader, I would no longer suppress that, which being set abroad, might be fruitfull. And vpon this aduise I deliuered it vnto the Printer: but after perusing it, I espied in the Printing many faultes, which the indifferent reader, will not lay vpon me. Only for my discharge I thought good in this Epistle to admonishe thee of some, that by them thou mightest knowe whome to blame for the rest. In the. 38. leafe

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~~for the house of Rimmon, thou shalt finde printed the church~~
~~of Rome, and straight after, modest, for immodest. In the. 40.~~
~~leaf, such language, for such laughing. In the. 46. leaf, the same~~
~~hath made vs free, for the sonne hath made vs free. In the. 53.~~
~~leaf, way for may, fol. 64. corner it, for couer it. fol. 65. is not yet,~~
~~for, is yet. In the. 96. leaf, thou shalt find king Ionathas, yet good~~
~~reader, I wrote king Iosaphat. If that fault had ben mine, I wold~~
~~the haue allowed M. Harding, naming the holy captain Iosue, for~~
~~the Prophet Ose. fo. 98. *ἐν ἰουδαίᾳ*, for *ἐν ἰουδαίᾳ*. fo. 100. expresse,~~
~~for repress. fol. 101. alone hereof, for, in earth aboute hir. fol. 102.~~
~~but you haue, for, but your church hath fol. 104. can sabo, for,~~
~~cantabo. fol. 111. Antonius, for, Antoninus. And after thou shalt~~
~~finde *τὸν ὀλοῦν*. for *τὰν ὀλοῦν*, destruction, for distinction,~~
~~could easily, for could not easily. These and suche other faultes~~
~~escaped in the printing of my booke, as well in the wordes, as in~~
~~the pointing, how many so euer thou shalt ascribe vnto me, so~~
~~many iniuries thou shalt doe me. He is a simple scholer that can~~
~~not write truely, and the pointing is not so difficult, that it re-~~
~~quireth any great learning, for other things what so euer shalbe~~
~~founde blame worthy, the fault is mine owne, and wherein so~~
~~uer the enemy shall finde his fault, I doubt not but I shall by~~
~~Gods grace be able to defend it. The force of truth is such, that~~
~~though the patrone be simple, yet she will defend hir self, espe-~~
~~cially suche truth, as hath made hir selfe so manifest. The truthe~~
~~of God that standeth vpon a hill, and may be seene of all men,~~
~~the truth, that shineth as a light in a darke place, and as the day~~
~~starre, arising in our heartes, that truthe, whose glorious beau-~~
~~tie hath darkned the painted, and deceiueable lokes of the pur-~~
~~ple whore of Babilon. It is now no mastery, sith we know God,~~
~~to know him, that listeth vp himself against God, sith we know~~
~~Christ to know Antichrist, sith we know Peter, to know Peters~~
~~forged successoure. And for as much as to this issue al our con-~~
~~trouerisie is come, that what right, or authoritie so euer the Pope~~
~~chalengeth, he maketh his whole claime from Peter, and the pa-~~
~~pists~~

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pists themselves will defende him no further, but so farre as he
succeedeth Peter, I will speake a little of Peters bishoprike of
Rome, so farre as the scriptures shall be my warrant. Consider
thou of it, good christian Reader, that shall be said, and if thou
see, that all the glorying of Peters being at Rome, is but a fasing
out of an impudent lie, then iudge what is their other religion.
First, here I must forwarne thee, that as a lie can not long agree
with it selfe, so in all this matter thou shalt hardly finde in all
pointes two popishe chronicles agree together. So that what so
euer I wryte, as touching the exacte computation of yeres, there
must needs be many against me. Therefore in that I will not
strive, only I will wryte that which is certaine, and shall haue as
I said, either some warrant of scripture, or shall be agreed on, by
the consent of all ages. Our sauoure Christ was crucified for
our sinnes, the .18. yere of Tyberius, as by all histories it is mani-
fest. Peter is said to be put to deathe in Rome, the last yere of
Nero, so Peter liued after Christ, vnder Tyberius .v. yere, Ca-
ligula 4. yere, Claudius .13. yere, Nero .13. yere. In all .36. yeres
and odde monethes according to the raigne of the saide Empe-
roures, in these .36. yeres and odde moneths, they vvryte of Pe-
ter thus. He vvvas bishop 4. yeres in the East partes. 7. yeres at
Antioche, and 25. yeres at Rome, vvhere at last he died. Heere
this fable doeth almost bevvray it selfe, suche hasty enstallings,
and so many translatings out of one bishoprike into an o-
ther doeth not vvell agree vvith oure sauours vvordes, that
they should haue affliction in the vvorlde. But let vs searche
the scriptures, and trie hovve these Bishopprikes vvil stande.
After that our Sauoure is ascended, they goe into Ierusalem
all the Apostles together, they choose Mathie the Apostle. Act. 1. 12.
After fiftie dayes they receiue the holy Ghost, Peter conuer- Act. 2. 4.
teth many.
After certaine dayes Peter, and Iohn goe vvpe in to the Aet. 3. 1.
Temple, they heale the lame, they are put in prisone, they
are forbidden to preache anye more in the name of Iesus,
* .ij. then

*Peterus non
fuit eps Rome.*

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Act. 4. 18.

Act. 5. 12.

Act. 8. 1.

then they returne vnto the other Apostles, and tary many daies together, working many miracles amōg the people, in so much that the Cities round about resorted daily to Ierusalem, to haue their sick, and diseased healed. Then again, the Apostles are put in prison, and God deliuereth thē, and many dayes they preach in the temple, and in euery house. After this came a great persecution against the Church at Ierusalem, in so much, that they were all dispearsed sauing the Apostles. Then at the laste after many dayes, Peter is sent out of Ierusalem into Samaria, where he preacheth in diuers townes about. Thus farre good Reader, thou seest plainly Peter is no bishop, nor yet in any speciall authoritie, when the other Apostles sende him out to preache. Then he returneth againe to Ierusalem, and this is one yeare after the death of our sauoure Christ, as the histories do all agree in reporting the conuersion of S. Paule, which was nowe done, as appeareth. Act. 9. This is the yeare of our Lord. 35. In the yere of our Lord. 38. He dwelleth in Ierusalem. Gal. 1. 18. Likewise in the yere of our Lorde. 46. he is imprisoned at Ierusalē. Act. 12. 2. Againe in the yeare of our Lord. 48. he is at the council holden in Ierusalem. Act. 15. 7. from that day forward, he giueth his faith vnto Paule, and Barnabas, that he will be an Apostle, not to the Romaines, but to the Iewes. Gal. 2. 9. vvhich truely he accomplished euen vntill his death, and doubtlesse neuer came at Rome. Now christian reader, seing the scripture lieth thus, that Peters abode in Ierusalem, after the conuersion of S. Paule *Anno Domini. 35.* is recorded. iij. feuerall times. And after the last time a couenaunt made, that he woulde continue among the Iewes. If I shall proue vnto thee, that these feuerall times are rightly numbred, according to the yeare of the Lorde, that is, that the first time was the. 38. yeare, the seconde time, the. 46. yeare, the third time, the. 48. yeare, and then in the meane while betwene the. 35. yeare, and the. 38. likewise the. 38. and the. 46. and betwene the. 46. and. 48. that Peter was not in Rome, last of all, that he was true of his promise, and after the. 48. yeare, came not at Rome, then I trust thou wilt confesse with me, that Peter was
neuer

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neuer. 25. yeares Bishop of Rome. But that all poperie, as it is in
 it selfe nothing but lies, so it is grounded wholly, and altogether
 vpon lies. First it is agreed vpon by all, & the thing is plaine in
 it selfe, Paule was conuerted the yere of our Lord 35. The Paule
 himself writeth thus. After three yeres I came to Ierusalē to see *Galat. 1. 18.*
 Peter, and abode in his house. xv. dayes, so this was the 38. yere of *Act. 9. 26.*
 our Lord, when Peter is first in Ierusalē. When he was after im-
 prisoned at Ierusalem, *Act. 12. 2.* that it was the 46. yere of our
 Lorde, it is proued thus. The countreis about, that is, Tyre, and *Act. 12. 20.*
 Sidon, were then nourished with the kings prouision. But that *Suetonius in*
 prouision Claudius made, in the great famine, the 4. yere of his *Claudio.*
 raigne, which was the yere of our Lord 46. Again immediately *Euse. Beda.*
 after, the scripture mencioneth* the death of Herode. But He- *Orosius. lib.*
 rode was made king in the first yere of Caligula, and raigned *7. cap. 6.*
 7. yere, so he died in the 4. yere of Claudius. And consequent- ** Act. 12. 23.*
 ly, as is said, the 46. yere of our Lorde. Peter being now in pri-
 son at Ierusalem, and thus the seconde time, that Peter is men-
 tioned to be in Ierusalem, is the 46. yere of Christ. Afterward,
 when the Apostles helde the councell in Ierusalem, that it was *Other number*
 the 48. yere of our Lord, it is proued by S. Paule, who after he *these. 14. yeres*
 had mentioned his conuersion, and his first going to Ierusalem, *from his first*
 whereof we spake before, he saith thus. * Then after. 14. yeres, I *going to Ieru-*
 went vp again to Ierusalem. So it was the 48. yere of our Lord, *salem, and so*
 this being. 14. yere after his conuersion, and he conuerted in *this councell is*
 the 35. of our Lorde, and thus it is proued, that in the yeares of *holden. An. 51.*
 our Lord 35. 38. 46. 48. Peter was in Ierusalē. Now it resteth to *Gal. 2. 1.*
 proue, that in the meane space Peter came not to Rome. That
 he was not at Rome betwene the 35. and the 38. yere, I haue
 this profe. In the yere of our Lorde 37. Pilate wrote his letters
 vnto Tiberius the Emperour of Christ, and of his doctrine, and *Euse. li. 2. ca. 1.*
 how the Iewes accompted him a God, whereby the Emperoure *Tert. in apol.*
 was so moued, that he wold nedes make Christ a God in Rome. *Orosius.*
 If Peter had bene in Rome, Pilates letters had not ben necessa- *Nauclerus.*
 ry. The Emperour should haue had better instruction. Thus in *fol. 512.*
 those three yeares Peter was not in Rome. Betwene the 38. yere,
 * .iij. and

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Act. 9.32.

Act. 9.39.

Act. 10.24.

Act. 11.2.

Act. 11.22.

Act. 12.2.

Act. 12.15.

and the 46. yeare they say, suche is their impudencie, that Peter was Bishop all the while at Antioche. If it be so, then by their owne confession he was not at Rome. But the scripture is plain he was neither at Antioche, nor yet at Rome. And howe these 7. yeares are passed, marke, and thou shalt see. In the beginning of these 7. yeares, Peter goeth forth a preaching. First into all Iury, Galile, and Samaria, which wold require some cōtinuance. Afterward he goeth vp to the saints at Lidda, and there tarieth. From thence he goeth to Ioppe, and there tarieth *dies multos*, a long while. From thence he goth to Cæsarea, and ther couerted Cornelius, the first gentile that euer he conuerted, as is plain by the scriptures, then he abideth certain dayes at Cæsarea, all this well nigh 400. miles from Antioche: and now for profe he maketh no hast to Antioche, he commeth home againe to Ierusalem, where he is againe ioyned with the Apostles. And now the Apostle heare word, that certaine gentiles at Antioche are conuerted, not by Peter, but by the disciples, that fled when Steuen was stoned. Act. 7.60. & 8.1. Well did the holy ghost here name them that preached this while at Antioche, or else here had ben some coloure for Peters bishoprike. But marke further, when the Apostles heare this, to confirme the gentiles, they send to Antioche. But vvhome sende they? Peter? Sure they vvoulde haue done, had he then bene their bishop, but Peter abideth still in Ierusalem, and Barnabas is sent to Antioche, where he abideth, after goth in to Tarsus to Paule, from thence they come againe bothe to Antioche, and there tary afterwarde one whole yeare. About this time saith the scripture, Peter was put in prison, which was as is proued, the yeare of our Lord. 46. And that he continued in Ierusalem euer since Barnabas was sent to Antioche, we haue this coniectnre. When he was deliuered out of prison, and knockt at Maries dores, Rhoad the maide knewe him by his voice. And so well, that the Disciples said she was madde, or else it was Peters angell. Yet were the thing neuer so incredible, she said she was sure it was euen he. This perfecte knowledge of a mannes voyce, required some continuance of acquian-

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To the Reader.

acquaintaunce. And thus we are come to the .7. yeare of his bishoprike of Antioche, in which time he yet neuer came at Antioche. Nowe the yeare of our Lord .46. the .4. of Claudius, he goeth from Antioche to Rome, and there is bishop .25. yeares, 2. months .8. dayes, from the .16. of Ianuary, to the .24. of March. Suche accompt I trow they make, that tell vs how many mile it is to heauen. But be it so, he is gone out of the prisone in Ierusalem .2000. mile of to Rome: to be made bishop. If the story of dame Ioane were so incredible as this, maister Harding vvith some countenaunce might haue written against it. But let vs go foreward. In the yeare of our Lorde .48. notwithstanding this posting to Rome, he is yet at Ierusalem. * And from hēceforth that he ment not to goe to Rome, but kepe his promise that he would continue among the Iewes, we haue this profe. First his othe where Iames, Peter, and Iohn doe sweare vnto Paule, and Barnabas, that they would execute their Apostleships among the Iewes. Which sure Peter woulde not haue done, if he had thought to haue gone to Rome, and all the Papists in the world shall neuer be able to ansvver it, iangle howv they vvil, that Peter vvvas bishop of Rome. He vvvas not, he ment it not, he kept his promise. Paule calleth him the Apostle of circumcision. He vvvas aftervvvarde among the Ievves at Antioche, he vvryteth his Epistle to the Ievves, that vvvere straungers, and scattered abroad in Asia, euen as Iames dothe to the twelue Tribes scattered among the nations, and Iohn to them that had heard and seene from the beginning, vvvhich vvvere the Ievves. Thus did those Apostles minde their promise, though vve talke of bishoprikes, vve knowve not vvhat. But bicause there are yet three and twenty yeares behinde, let vs as vve may examine them by the scriptures. In the Actes vve read, that Priscilla and Aquila, and all the residue of the Ievves vvvere banished out of Rome. But this vvvas done the .9. yeare of Claudius. Anno Domini .51. When now Peter should haue bene more than .5. yeare bishop in Rome. Thus yll may this fable agree vvith the scriptures of God. But let vs examine it further.

Act. 15. 7.

Orosius. lib. 7

cap. 6.

Suetonius.

Naclerus.

* Gal. 2. 9.

Gal. 2. 11.

Gal. 2. 7.

1. Peter. 1. 1.

Iacob. 1. 1.

1. Ioh. 2. 24.

Act. 18. 2.

Orosius. lib. 7

cap. 6.

Suetonius.

Naclerus,

& alij.

*.iiij.

About

To the Reader.

Rom. 15. 26.

Rom. 16.

Rom. 16. 7.

Gal. 2. 9.

Rom. 16. 10.

About six yeares after this, and the beginning of the raigne of Nero, Paule wryteth his Epistle to the Romaines, as appeareth, for that he then caried vp to Ierusalem, for the pore saints there abiding, suche distribution as they of Macedonia and Achaia had gathered, which was a little before Paules last going to Ierusalem, as most writers agree, in the last yeare of Claudius. And for profe it was so, now al things are quiet at Rome, Paule saluteth Priscilla, and Aquila, which in the .9. of Claudius were bothe banished, and the Actes doe specifie certaine yeares after, in which Paule and they were together. So now being at Rome againe, it agreeth wel, that the Epistle to the Romaines, was written about the beginning of the raigne of Nero, and the yeare of our Lorde .56. at which time Peter was not at Rome, as may be proued aboue all gesses, and coniectures, out of the worde of God. First he saluteth diuers by name, and yet he speaketh not of Peter, a sure profe that Peter was not at Rome. Againe, he saluteth Andronicus, and Iunia, with this especial note, which are notable among the Apostles, and were in Christ afore me. How much more occasion had Paule, thus to salute and commend Peter, whome he calleth other where a pillar of the Church, and who was not only before Paule, but before all men, sauing Andrew his brother, called to be a disciple. Nothing may be here answered, but that only, which is true, Peter was not at Rome. If these reasons seme not strong inoughe, then good Reader, loke in the .15. to the Romaines, thou shalt haue an other, which by no meanes may be shifted off. Thus he wryteth, I enforced my self to preache the gosple, not where Christ was named, least I should haue built vpon an other mannes foundation, but as it is vvritten, to vvhome he yvas not spoken of, they shall see him, and they that heard not, shall ynderstande him. Then he addeth, therefore also I haue bene oft let to come vnto you, by which words it is manifest, they had but weake maintenaunce of their faith, and the true Disciples had no long continuance among them. But how could this be, if Peter were .25. yeare, Bishop there. Again, he saluteth the houshold of Narcissus, which
Narcissus

15

To the Reader.

Narcissus saith, Ambrose was *Presbiter eius ecclesie*, a chiefe ruler in that church. and how could Paule here haue forgotten Peter, being *Archpresbiter*, the chiefe of all rulers, and Pope himselfe? Thus are we past .xj. yeare of this Bishoprike, and yet we can not once finde S. Peter in his diocesse. In the yeare of our Lord. 58. and the seconde of Nero, Paule commeth to Rome, and then Peter is not at Rome, as appeareth by this saying of the Scripture, vvhether the chiefe of the Iewes in Rome speake thus vnto Paule. We will heare of thee vvhether thou thinkest, for as concerning this secte, we knowe that euery vvhether it is spoken againste. Then vvhether Paule had preached vnto them, and some beleued, and some beleued not. The text saith, vvhether he had said these, the Iewes departed, and had great reasoning among them selues. Is it possible that Peter should now haue bene thirtene yeare bishop, and yet the chiefe of the Iewes that were there vvhether Paule came, had scarce any vnderstanding of Christ? They may beleue it, that vvhether nedes be deceiued. Two yeare after this, vntill the yeare of our Lorde 60. the fourthe of Nero, Paule abideth in Rome. All vvhether while, vnderdoubtedly Peter came not once there, as may plain appeare, if thou reade the Epistles, vvhether Paule wrote in Rome. To the Galathians he speaketh muche of Peter, and of his conuersation vvhether him, about twenty yeares past, but of his present being at Rome, not one vvorde, and yet he speaketh of him to this purpose, to get the more credite vnto himselfe, vvhether then doeth he not name him, as now present vvhether him? In like case, vvhethering to the Philippians, Philip. 1. 1. he beginneth his Epistle thus, Paule and Timothie, vvhether could he not heere, haue begon Paule and Peter? Nay what folly was it to bring Peters testimonie many yeares past, vvhether now might be doubted of, vvhether he might haue had his present, and most certaine vvitnessse, vvhether subscription of his owne hande, to confirme his doctrine? Againe,

**j.

he

*Eusebius in
chronico.
Act. 28. 22.*

To the Reader.

Phil. 1. 14.

1. Peter. 2. 21.

Phil. 2. 20.

Col. 4. 10. 11.

Phil. 23.

1. Tim. 4. 11.

1. Tim. 4. 16.

1. Tim. 4. 17.

he vvryteth thus vnto the Philippians, that many brethren in the Lord vvere boldned through his bandes, and darste frankly speake the worde, if bandes would haue made them faithfull, no doubt Peter had long before, confirmed them, surely he would not haue shronke neither for chaines, nor prisonnes. It is his owne doctrine, that heere vnto we are called, he coude not so sone haue forgotten his owne good counsell. Againe, Paule vvryteth, he had no man like minded as Timothy was, how coude this be, if Peter had bene there? Againe he vvryteth, he had only Aristarchus his prisonne fellow, sure Peter would haue bene in prisonne too, if he had bene in Rome. Againe, Marke, and Iustus, are onely my fellow workers, and shall we thinke that Peter was now bishop, yet would not helpe Paule in preaching? Read ouer all Pauls Epistles, written in Rome, and if the spirite of truthe be within thee, thou wilt say Peter was not in Rome, yet now he shoulde haue bene euen in the floure of his bishoprike. Nowe are there on- ly lefte ten yeares behinde, in which likewise it shall ap- peare, whether Peter vvare in Rome. At the latter ende of this ten yeare, *Anno Domini. 7d. Neronis. 14.* Paule cometh againe to Rome, and is againe imprisoned, whence he vvryteth his seconde Epistle to Timothie, as Ierome, and Eusebius, and diuers other doe thinke. Then Peter is not in Rome. Only Luke is vvith me, saith S. Paule, if this be true, vvhere then vvvas Peter? Shall vve thynke he vvoulde not once see Paule a prisoner? A- gaine, at my first aunswering, no man assisted me, but all forfoke me.

O vnthankfull vvretches, and deseruing yll of Peter, that vvoulde novve thinke Peter vvare Bishoppe. But heere are nowe nine yeares, in the meane season, in vvwhich it is sone proued, Peter coude be no bishop. Paule reioy- sed that he had escaped out of the hands of Nero. But what needed

To the Reader.

needed he, if that Peter could set quietly bishop? Seneca
wryteth secretly epistles vnto Paule, and Paule vnto Se-
neca, but neuer a worde of Peter. Nero made proclamation
that no man shoulde speake either to Christian, or to Iewe,
and howe coulde then Peter be bishop? Nero when he had
set the Citie on fire in the .9. yeare of his raigne, to auoid the
enuye of so great a mischiefe, he layde all the fault vpon the
Christians, whereof Tacitus, that wicked heathen, wryteth
thus. *Repressa in presens exitiabilis supersticio rursus erumpe-*
bat. That wicked superstition, that was now well repressed,
sprang vp againe. But is it like if Peter had bene then bi-
shop, that christianitie shoulde haue bene so quenched, that
no man did scarce remember it? But be it that all this were
true, let Peter become vnfaithfull, let him forget to pro-
fesse Christ, and feede his flocke, were he neuer so vnthank-
full, yet sure he coulde not be then bishop of Rome. For in
the .10. yeare of his raigne, Nero made suche great persecu-
tion of all Christians, that in no place they coulde be sure,
but euery where were drawne forth vnto moste shamefull
deathes, and this persecution continued .4. yeares without in-
termission, and how vvas Peter then a bishop? They had
beastes skinnies put vpon them, and then were weryed with
dogges, they laide them on heapes, and burnt them to giue
light in the night time, they hong them vp quicke vpon
gibbets: they practised all kinde of exquisite crueltye a-
gainst them, and yet for all this shall we thinke that Peter
vvas bishop? I leaue here to speake of Peters ovne epi-
stles, the last written a little before his death, what time this
persecution shoulde haue bene in the greatest rage, yet Pe-
ter doeth not so muche as once mention any suche thing.
The former was writt about the .12. yere of Claudius, and by
expresse words dated from Babilon, which thing because it is
a most euident token, that Peter was the no bishop of Rome,
** .ij. therefore

Seneca.

Orosius lib. 7
cap. 7.

Cornel. Ta-
citus. lib. 15.

Sueton. in
Nerone.

Euseb. lib. 2.
cap. 25.

Euseb. lib. 4.

1. Pet. 1. 14.

Euseb. lib. 2.
cap. 15.

To the Reader.

Eusebius.
Hieronimus.
Egesippus.
Ambr. Epi.
li. 5. ad aux-
entium.
Act. 7. 58.
In Epist. ad
Gal. cap. 1.
** Philip. 9.*

2. Tim. 4. 6.

Egesip. lib. 3.
cap. 2.

Act. 3. 21.

Therefore they make this glose vpon it. From Babylon, that is from Rome, and vvhath a miserable shift is this, in defence of Peters bishoprike, to confesse Rome to be Babylon? But Rome, as it is, it shal be Babylon, and their religion, as it is, it shall be the purple vvhore, and the Pope as he is, he shall be Antichrist, rather than they vvill lose this succession of Peter. And heere to make the fable perfect, they shut it vp vvith tvvvo especiall lies. The one, that Paule and Peter bothe died in one day. The other, that Christ met Peter flying avway, and bad him goe back, and suffer death. As touching the first, vve reade of Paule vvhen he vvas conuerted, he vvas a yong man, and vvhen he vvvent to Ierusalem to see Peter, Athanasius saith, he vvvent for reuerence, that he bare to Peters age. So it seemeth Peter vvas gray headed, vvhe Paule vvas but young. * About. 25. yeres after Paule vvryteth to Philemon. Though I be, as I am, euen Paule an olde man. Then vvhat vvas Peter at these yeres? Yet Paule liueth after this ten yeare, and then vvryteth of hym selfe, that the tyme of his resolution is at hande. Paule had novv finished euen his naturall course, a very probable coniecture, that he outliued Peter. But this other vntruthe that vve speake of, is aboue all coniecture shamelesse, and vnreasonable. They saye that Peter the night before he shoulde suffer, fledde avway, and as he vvas going, Christ met him, vvhome vvhen he had seene, Peter sayd vnto him, *Domine, quò vadis?* Maister, vvwhether goest thou? Then Christ made aunswere, *Romam iterum crucifigi*, to Rome that I may be crucified againe. Then Peter perceiued that Christ spake of him, and so he returned, and vvas crucified, as if Peter him selfe had neuer taught vs, that the heauens must containe, and kepe Christ, vtill the time that all things be restored, vvliche shall not be accomplished vtill the last day, and thus endeth the fable of Peters bishoprike in Rome.

Novv

To the Reader.

Novv good christian Reader, thou consider of it, as the
truthe shall moue thee, and vway the Pope, and Papistry,
vwhat it is. Search the scriptures faith. our savior Christ. Ioh. 5. 39.
For they doe beare vvitnesse of me. But searche the scrip-
tures vvhile thou vvilt, thou canst not finde one line for
the Popes supremacie, no title for prooffe of Peters bisho-
prike in Rome. A certaine argument, the Pope is not of
Christ. And as this head, and vvell spring of all this ini-
quitie, I meane the Pope him selfe, hath no vvarrant in
the vvorde of God: so his religion, that it may be like
him selfe, is altogether contrary, and beside the vvorde of
God. What should I here recite all particulares? Search
the scriptures, thou shalt not finde neither Masse nor Mat-
tens, Diriges, Trentals, Dispensations, Iubileis, Indulgen-
ces, Pardones, Pilgrimage, Holy water, Holy bread, Crucifixe,
Rodes, Banners, Tapers, Sensors, Paxes, Pixes, Canopies, Copes
Corporase, Vestments, Albes, Stoales, Tunicles, Saccaring,
Eleuation, Altare, Altareclothes, Superaltaries, Howseling,
Shriuing, Aneling, Dispelng, Creping, Halovving of Bels,
Halovving of Churches, Halovving of Fountes, Monethes
mindes, Lent, Vigill, Aduent, praying to saintes, praying for
the deade, praying in a straunge tongue, none other of the
xxxv. Articles, mencioned by maister Iuell. And vwhat
shoulde I speake of all, that are almoste infinite. Reade
their portuise, and reade the Bible, thou shalt finde no
leafe of agreement. And this none can denye, vvho so
euer is most frovvardly bent. What resteth then, if vve
loue God, and his holy vvorde, but that vve consider our
vvayes, and see vvwhether vve vvalke as he hath taught
vs. There is no heauen, but his dvvelling place, no vval-
king vnto it but by his comaundements, and his comman-
dementes no vvhere to be founde, but in the Scriptures,
vvhich he hath left vs.

** .iiij.

Next

To the Reader.

Next vnto Gods glory, we haue nothing so precious, as the sauegarde of our owne soules. And where shall we finde the saluation of our soules, but in the vvorde of God? God graunt vnto thee his holy spirite, that thou mayest heare his worde, and keepe the same, to the obedience of his will, and the saluation of thine owne soule.

Amen.

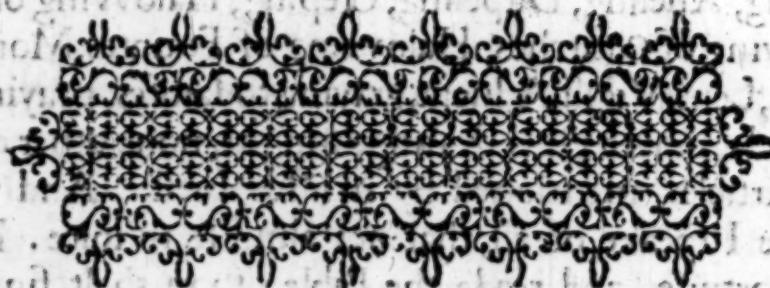
Farewell from Christes colledge in Cambridge,
the.iiiij. of April. Anno Domini.

1568.

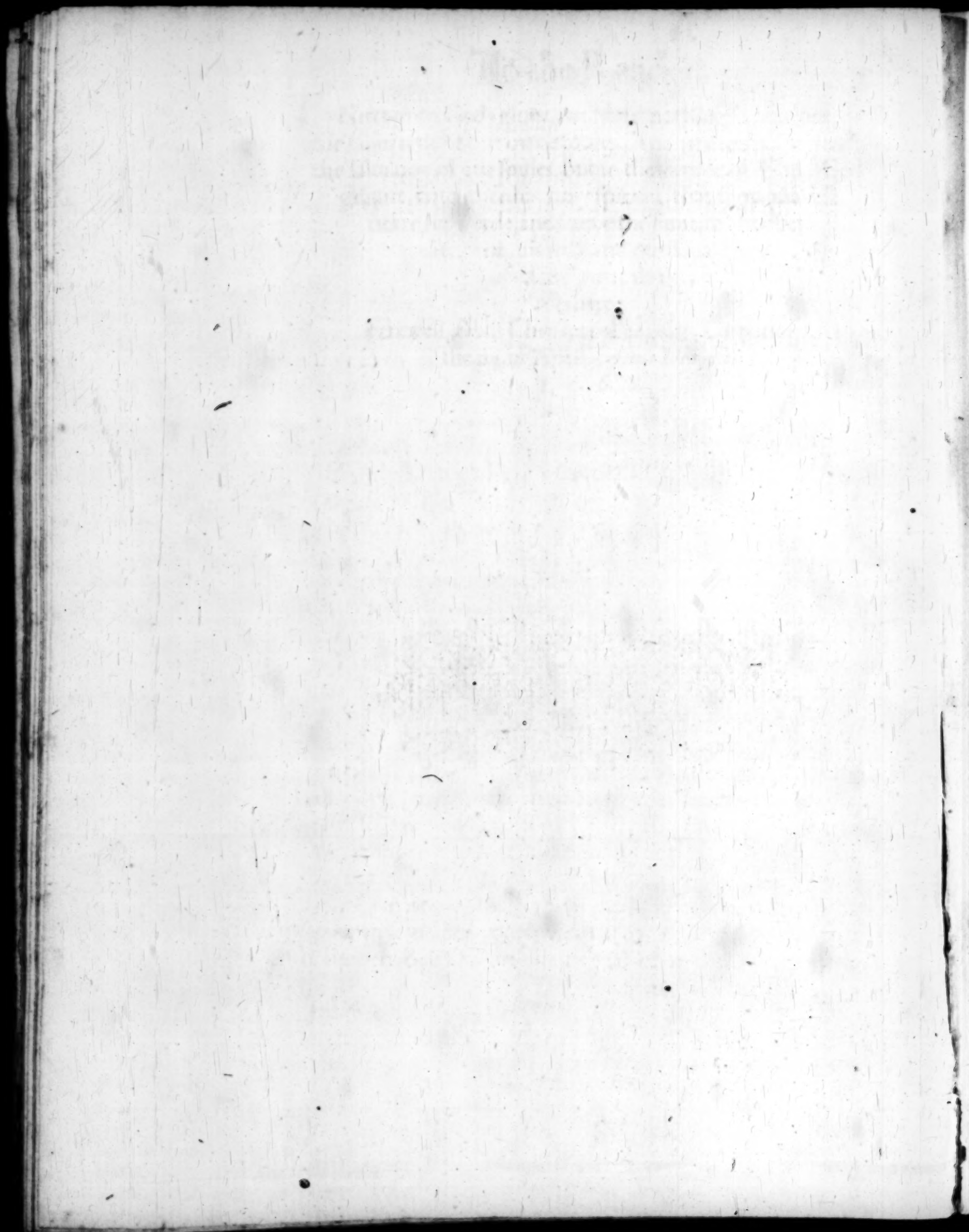
Thine in the Lorde.

Edward Dering.

2 JY 58







B

An Aunswere to M. Hardings Epistle, 1
wrytten vnto Master Iuell.

¶ Although M. Iuell, when you proclaimed your chalenge Hardyng.
at the beginning, you promised to yelde and subscribe,
if any man alyue were able to bryng anye one sentence
out of any old Doctour, Councell, Scripture, or exāple
of primitiue Church, for prooffe of any one of all your
articles: yet verily I am perswaded, no wyse man bele-
ued, what soeuer, or how much so euer were brought,
that you would stand vnto your promise. &c. So then
the largenesse of your promise, to others maketh shewe
of your confidence, and to your selfe the regarde of it
encreaseth stubbernesse.



Dering,
When king Alexander had proclaimed war
against Darius, a certaine boasting Per-
sia in steede of moze manhood, vsed muche
vntreuerent talke agaynst them of Mace-
donia: and especially against Alexander
hymselfe: But Memnon hys Captayne,
perceiuing thys soldours valiantnesse to
be all in his railing tongue, at the last, strake hym wth hys
speare and sayde, Ego te alo vt pugnes, non vt maledicas, I
retayne thee to fight, and not to speake euyll. The very lyke
of thys is happined among vs, and thys prating Soldour
doth play hys part agayne. The Bpshop of Sarisburie our
Alexander in Christian warre and godly courage, hath made
proclamacion against the Pope that proude Prince Darius,
& kynge of Babilon. Now least there should want a Soldour
to speake euyll of Alexander, Master Hardyng hath taken
vpon hym that part: and spareth no pēce of hys cunning by
all meanes possible to debase thys good enterpryse. God (if it
be hys wyll) once make hym know hym selfe, or if he shall
continue in hys euyll speaking, sende ouer hym some
B. J. Memnon

An Aunswere to

Memnon that may chasten hys intemperate tongue.

1 Cor. 2. 11.

John. 16. 33.
Psalms.

In thys beginning of hys Epistle, there is litle worthy aunswering. He pronounceth boldly of M. Iuels entent; yet no man knoweth the things of a man, save the spirit of man which is within hym. Hys writing is like a Crowe in Peacocks feathers, or an ysaurored Ape in a purple garment. The handling of hys matter is very beautifull, and the substance is nothing worth. And yet in hys maner of reasoning because M. Iuell wyll not subscribe, he concludeth that he is both confident and stubburne. Hys confidence I graunt. He hath learned the good lesson of hys heavenly Father, Confide, ego vici mundum, be confident, for I have overcome the world. The Lorde is his helper, and he shall not be moued for ever. He is guiltie to him selfe of no crime herein: he wareth not pale with the memoire of any fault, and therefore in the feare of God he hath sayd vnto hys soule, hic murus aheneus esto, stand fast as a brazen wall. Would God M. Hardyng had had the lyke confidence, the scornfull reproches of the proud should not haue proued hym stubburne.

Hardyng.

¶ Our Lord yet (if it be his pleasure) once open your eyes, and giue you grace to see the daunger of the poole you wade in. Beware by tyme M. Iuell, you fall not into the horrible gulfe, that Salomon speaketh off. *Impius, cum in profundum malorum venerit, contemnit.* When the wicked man commeth into the bottom of euils, he becommeth careles, setting all at nought. If once you fall into thys bottom, what hope is there of your recovery? For whereas none returneth from euill, but he that repenteth hym of euil: How can he repent that hath cast away all care? Yea, how can he steppe backe from euill and be made good, that saith (whose miserable state Esay lamenteth) euill is good, and good is euill? How can he see the right way, that maketh darknes light, and

light

light darknes? How can he delight in sweete thyngs,
that taketh sowre for sweete, and sweete for sowre.

From these vncharitable beginnings M. Harding falleth Dering,
(as it may seeme) to a charitable prayer: but were the same
acceptable in the sight of God, he himselfe should returne from
all hys abominations: now it proceedeth from the Minister
of iniquity. We are put in minde of the country proverbe, that
it is ill wyth the Geese when the For preacheth. If the pray-
ers were ryghteous he pretendeth here, not our bloud, but
their owne teares should haue watred their eyes. Nowe, be-
cause their prosperitie hath bene the slaughter house of Satan,
this submission in aduersity can be but the Crocodiles teares:
If God of hys iustice shoulde carpe vs agayne captiues into
Babilon, we know the purple whore, and the whypps of hir
fornication. But God be prayesd, the lynnes are fallen to vs
in pleasaunt places: yea we haue a fayre heritage, for the
waye that Maister Juell wadeth in, it is not that horrible
gulfhe, which M. Harding can not see, wherein the bottom
of all euill abyedeth. The spirite of God is our warrant, that
it is the narrow way which leadeth vnto euerlastyng lyfe,
there is no cause why M. Juell should repent him of this iour-
neying, he walketh in the way of health. God of hys good
wyll and mercie shall giue vnto hym that hys course be fini-
shed in the same. He maketh not good euill, nor euill good, he
putteth not darknesse for light, nor light for darknesse, he saith
not swete is sowre, and sowre is swete. And for as much as
the whole controuersie betwene vs, doth rest in this, whether
of vs is in darknesse, it shall not be tedious vnto the Christian
Reader, if in the word of God we doe seeke for triall, for that
giueth vnto the simple sharpnesse of wytt, and to the children
knowledge and discretion, neyther is it hydden but from the
eyes of the scozner, neither yet peruerter, but of the wycked.
Let vs aske of the same word what is good, what is the lyght,

Psal. 16. 16

Esay. 5. 20.

Pro. 1. 4.

Pro. 4.

2. Pet. 3. 16.

13. 11.

and

2. Pet. 1. 19.

Psalm. 19.

Apoca. 1. 3.

and what is swete. It is god for thee (saith Peter) to ha-
ken vnto the worde. And thy worde saith David is a lantern
vnto our fete, & a light vnto our steppes, and the same worde
is more swete then hony and the hony combe. Then as thys
same word is true, so we are assured of all goodnesse, all light,
and pleasure, if we follow it: and therefore blessednesse is pro-
nounced ouer hym that readeth, and them that heare that pro-
phete. Now doe we call the world to wytnesse, whether they
or we do set out thys worde. We haue it in our churches and
pryuate houses, we expounde it to the people: we exhort them
to reade it: we call the ignozant from their errors wyth the
same voyce that S. Augustine was called, tolle lege, tolle le-
ge, Take vp and reade: and thys is as the holy Ghost doth wit-
nesse, god, lyght, and swete. But these men that craue so of
their goodnesse, what haue they done? They haue pulled thys
worde out of their synagoges: they haue not suffred it in the
pore mans dwellinges: they haue not expounded it as the
whole world can iudge: they haue not made it the squire of
their religion: And if in any place that little booke was sene,
though in the houses of Bishops and Prelats, yea, in the verie
palaces of Popes & Cardinalls: yet did it sleepe in the dust: or
if the candle was light, it was set vnder a bushell. The people
did not knowe the meanes of their saluation, the merite of
Christes passion was mingled with mans good workes, his
continual intercession darkened with the mediation of saints,
his bloudie drops wiped away with the remembryng his holpe
martirs: his cryng out on the crosse at the yelding vp of his
spirit, was not hard thorow the abusing the name of his bles-
sed mother, and in steade of other vnderstanding, wherwith
our soules are comforted, we harkened after the straunge
sounds of vnknown trumpets: in gadding on pylgrimage, in
paynting of Tabernacles, in sensing of Idols: in setting vp
of Candelis befoze stocks and stones, in blasphemous Passes:
in idolatrous Altars, in balowng of Temples: in chrystning
of

M. Hardings Epistle

5

of Bells : in selling of Merites : in turning of Rodes , in
a thousand mo suglings , inuented by Satan and practised by
his ministers: that from the top to the toe, from the hill altars
vnto the church doore, ther was nothing whole in that froward
generation . Neither they themselves can denie this though
they like to dissemble it, cry out how they will, y we make euil
good, and good euill. And for the charging vs with darknes, the
thing so disagreeth, that the ignorant require a further proue,
and the learned doe see ther much w:angling eloquence : doe
we make darknesse light? I say as befoze, what shadowes doe
we walke in : what darknesse doe we preach : wherein are
we blinde leaders of the blinde : Accusations may not goe for
arguments, nor daunderings for sufficient proue . O Maister
Harding turne againe to your writings , examine your au-
thorities, consider your counsailes, applie your examples, looke
if any line be blamable in our seruice , & take hold of your ad-
uantage. I think Maister Iuel will accept it as an article. No,
no, this offer doeth not like you , you see to great a hazarde of
your little estimation . Our seruice is good and godly, euerie
title grounded on holie scriptures: and with what face doe ye
cal it darknesse? Sure with the same that the prophecies of the
holy ghost were sometyne called dreames , the doctrine of the
Apostles heresies, & our sauour Christ a Samaritan . But as
for your Portuise which is your light, whether it be darknesse
or no, I craue no Arbitrer, I require but triall , and as Elias
saide to the priests of Baal, let vs take eyther our bullock and
laie the peeces on our altars, and on which God senderth fire,
let that be the light . You haue halted to long on both sides , it
is now time to walke by right . Offer vp your Portuise to
Maister Iuell , if he proue it not a heape of lies , a sincke of
iniquitie , a deepe dungion of blasphemouse heresies agaynst
the eternall sonne of God & his euerlasting priesthood, we will
all subscribe. And for the assurance of our meaning, we saie
with the Apostle, behold befoze God we lie not: if you dare not

Galat. 1. 20.

doc

doe this, the Christian Reader must remember you are worse
 then Baals prophets. Consider then Maister Harding in what
 waters you wade, and looke better what is light & darknesse.
 For the ignorance of gods worde the Gentiles were said to
 sit in darknesse and in the shadow of death, the unbelieving
 Jewes to be blinde leaders of the blinde, and he that knewe it
 not, to go he wist not whether. But the darchning of that
 worde hath bene your chiefest light, and ignorance the mo-
 ther of your deuotion: and as in the sacrifices of Ihs and Se-
 rapis you haue made Harpocrates image with his finger on
 his lyps in token that your misteries must be kept secrete,
 and as the Egyptians you haue your two diuers caracters,
 that Robin Hoode and Gui of Warwicke and Beuis of Hamp-
 ton & such like shoulde be had of the people in english letters,
 But the misteries of our redemption, & the glorious tidings
 of the death of Christ were in straunge figures, & for the ha-
 sarde of deuotion they might not be made common. So that
 of Launcelot Dulake, of Lamorake de Galis, of Sir Tristram
 de Lyones, or Marlin the Prophet we could tell many weary
 tales: but of Paule, of Peter, Iames or Iohn besides the bare
 names, not one among a hundred could tell a lyne, not with-
 standing the continual crying of wysdome in the streetes, the
 callyng of our Saviour for the helpe lyttleones. **M. Har-**
dying, this is no light. It was the tyme of Dioclesian, when
 the Scriptures were burned, the abominations of Manasses
 when they were hyd in the Temple, the kingdome of Antio-
 chus when they were cut in peeces: and to compare lyke with
 lyke, your Antichristian iurisdiction, where they are kept in
 couert. Wherin you shew that great plague to rest vpon you,
 which who so heareth, eyther eare shall tingle that you haue
 the famine of the word of God. When the cogitacion of mas
 hart euen from hys youth was euill, & the worlde ouerrun wth
 couetousnesse, God purged that iniquitie with his drowning
 waters: when the crie of Sodome and Gomor did ascende to
 heauen,

Psall. 1. 20.

Math. 19. 14

Ierc. 19. 3.

Amos. 8. 11.

Gen. 7.

heauen, God quenched their filthie lustes wyth fire and brym-
stone: the stowardnesse of hys people, the breach of his lawes,
the bloud of hys prophetes, with pestilence, famine, banish-
ments, & such other sundrie and diuers plagues: but the death
of hys onely heire, wyth the letting out of the Vineyard to o-
thers: and the bloud of hys beloued Sonne, wyth the scourge
of ignorance: that vnto this daie they beleue not his glori-
ous Gospel. And how must the Popes kingdom needes trem-
ble & feare that acknowledgeth the punishments of Christs
death to maintaine their religion? Now for our deliuerie
from the maintenaunce of darkenes, S. Paul biddeth vs not
beleue an Angel of heauen that bringeth an other Gospel,
therefore we dare not be led with any blinde custome to sha-
dowe the same light we haue receiued. If you shall otherwys
be alway minded, I se in an Enick hart, the effect of that en-
icks praiser virtutem vt videant intabescantq; relictā, that
you might see vertue and pine away with want of it. After
this foloweth a sober excuse that Maister Harding maketh of
him selfe, that although through infirmittie he oftentimes of-
fend yet in matters of faith he hath no peruerse iudgement:
The reason is because he doth submit him self to the church of
Rome. Much better this argument would hold the other way:
because he is in the church of Rome, he is in all filthinesse &
superstition of a sinfull lyfe and of a corrupt religion, hauing
the heauie hand of God ouer him, that except he repent: the
same woe shall light vpon him, which so brutisely he hath
deriued to other.

Gene. 19.

Math. 21. 41

Galat. 1. 8.

¶ This matter is well to be weighed, the case you stand in
is deeplie to be considered. This much you cannot de-
nie: you haue for your parte broken the vnitie, that
is so much commended vnto vs in the scriptures, and
all holy fathers. The Catholicke church (sayth Saint
Cyprian) can be one, it can not be cut and deuided
a sunder. The catholicke Church alone is the bo-
die of

Hardyng.

die of Christ, saith S. Augustine, whereof he is the head, the sauiour of his bodie. Without hys body the holye Ghost giueth life to none. Therefore in an other place he saith: whosoever is seperat from the catholick church, how lawdable so euer he thinketh himselfe to liue, for this onely wickednesse that he is deuied from the vnity of Christ, he shall not haue lyfe, but the wrath of God remaineth vpon him.

Dering.

1. Ioh. 4. 1. 2.

Apoca. 1. 2.

Iohn. 10. 3.

Iaco. 1. 21.

2. Tim. 3. 16.

2. Pet. 1. 21.

Here is a sad admonition, concerning the catholike Church, which we acknowledge to be the bodie of Christ, and he the onely heade of it, so that without it there is no saluation. But for the triall of this Church we go to the Scriptures and doe examine ech spirit whether he be of God or no: and such as saie they be Apostles and be none, we haue sounde them lyars: therefore we run out from among them, as out of the midst of Babilon, out of their wicked assemblies and denne of theues, from their abominations of Moab and spirituall fornications, and ar come againe to our merciful Father that hath prepared his satlings for vs, and put on vs our wedding garment, and placed vs at his great Supper in the fellowship of his church, where we abide thorough his mercie, and loke for our resolution, that our ioy may be full. And for our assurance to be of that number we haue the warrant of the Scriptures: first for that we harken onely to Christ, and heare not the voice of any stranger: then for that we confesse that they alone can saue our soules. And as S. Paul saith, can make the man of God perfite to all good workes. And considering that Prophecie came not in the olde time by the wyll of man, but holie men of God spake as they were moued by the holy ghost: we dare not admit any private interpretation, but take hede vnto the worde, as vnto a light that shineth in a darke place, for that is the daye starre which is risen in our hearts. Therefore we presume not to vnderstand aboue that which is meere

to vnderstand, but that we vnderstand according to sobrietie, as God hath delt to euery one the measure of sayth, and we prophesie according to the proportion thereof, sith the Scripture may not be interpreted by other spirit, then it hath bene deliuered. For as no man knoweth the things of a man, saue the spirit of man, which is with in him, euen so the things of God no man knoweth, saue onely the spirit of God. As for the exposition of the holy Fathers, and Doctours, the same holy Fathers, and Doctours them selues haue taught vs soberly, and with reuerence to leaue them, if in any wise they thinke other then the truth reporteth. Neither yet of counsailes haue we any soze iudged sentēce, to be led by the counsel of Nice, or Ariminum, but confer matter with matter, cause with cause, reason with reason, according to the scriptures. And vppon this ground we moze esteeme one laye man bringing scripture for his defence, than a whole assemblie without the like assurance. For were it not extreme madnesse vpon the credit of men to goe carelesse in the mire, we knowe not whether, sith the thinges are written whereby we may liue: Euen as our sauour Christ gaue aunswere to him, that sought life, referring him to the scriptures, and asking what he read: so we vpon those scriptures haue buylde by our church wherein, we haue rather chosen to be doze keepers, than to dwell in the proud palaces of vngodlie buildings. But here M. Harding crieth out for the Apostles constitutions, and with rumours, and heresies, & deceitful traditions, bringeth battred weapons against our Church walles. But alas infelix puer atq; impar congressus Achilli, O vnhappie child, and vnmæte march for Achilles. This ordinaunce is but quilles, these pellets are but paper, this powder is but winde, and all these engines are but rotten wood. Thanks be to God that hath made vs our dwelling places, and indewed vs with hope, that shall not be confounded. We haue left to walke in their slipperie wayes, we haue left of to go after them in their vnfruitfull iourneis,

C.j.

we

Rom. 12. 3.

1. Cori. 2. 11.

Luke. 10. 26

Esa. 29. 9.

2 Tim. 4. 1

Deut. 34. 7.

we haue left of our gaping so long after flies: would God
 Maister Harding you would so tourne from your follie, but
 you are drounken, though not with wine, and you stagger,
 though not with strong drinke: for the Lord hath couered you
 with a spirit of slumber, and hath shut vp your eyes. Concern-
 ing traditions, I saye briefly, such turning of deuises shalbe
 esteemed as the potters claie, yet meane I not this of all, but
 of popish traditions, of forbidding marriage, commaunding to
 abstaine from meates, which S. Paule sayth is the doctrine of
 Deuills: of lying Legendes, which are the tokens of Anti-
 christ, of massing garments, which for all new gloses muste
 needes signifie the looking for of a new Messias. To be short of
 all such traditions rites worshippinges as at this time set forth
 the superstition of this romish seruice, concluding this place
 with S. Paul Phil. 4. what so euer things are true, what so
 euer things are honest, what so euer things are iust, what so
 euer things are pure, what so euer things pertaine to loue,
 what so euer things are of good report, if there be any vertue,
 or if there be any prayse, thinke on these things which you
 both learned, & receiued, and heard, & sene in me, those things
 doe, and the God of peace shalbe with you. Nowe he that can
 bring most auisient proofe what these traditions were, it is best
 reason he should be beleued. Speake now for your churche
 Maister Harding, and if you winne, for my part I will yeld.
 Speake out therefore aloud, and tel vs your witnessse names.
 Ignatius, Martialis, Abdias, Hippolitus, Amphilocheus,
 Leontius, Dyonitius. Olde witnessses sure euen moulded with
 their nante yeares: yet such is your fortune, euen these are
 to yong. Call for your Clemens the Appostles felow, yet
 he will not serue: Ther is one commeth aganist them longer
 of continuance, & more trauailed in the world, yet not woꝛne
 with his yeares, noꝛ worried with his labour: he is as good as
 Moyses, his eyes are not dimmed, noꝛ his naturall force aba-
 ted:

ted: he is like vnto Caleb as strong now as when his Moyſes first ſent him, as ſtrong as he was then, euen ſo ſtrong is he now ſo warre or gouernment: a companion of S. Paules iourneis: whose prayſe is in the Goſpell throughout all Churches: who ſaluted the Colloſſians: who onely was with Paule at Rome the .xiii. yeare of the raygne of Nero, (though you ſay Peter was then Biſhop) an excellent Phiſition, and one that can cure the very hardnes of your hart: If you care not ſo bys commendacions, yet regarde his name: I doe meane S. Luke the holy Euangelist. Let vs ſtande to his iudgement, what were theſe traditions: Theſe traditions, ſayth he, are the Goſpell and the Actes which I wrote to Theophilus. For theſe are his very wordes. It ſeemed good alſo to me moſt noble Theophilus, as ſoone as I had ſearched out perfectlye all things from the beginning, to wyte vnto you thereof from point to point. All theſe things thus exactly written, he receiued onely of his Maſter Paule: And therefore, as it is thought, the ſame Apoſtle, ſpeaking of S. Lukes writing, calleth it his owne Goſpell. So that what ſo euer Luke reporteth not written by S. Paule, it is Paules preaching, and that is his tradition, yea euen from poyn to poyn.

Job. 14. 11.

2. Cori. 8. 18
Collo. 4. 14.
2. Tim. 4. 11.

Luke. 1. 1.

O maſter Harding, you thinke not reuerently of the ſpirit of God, if you can imagine that S. Luke, after ſuch a promiſe vnto Theophilus, pretermitted anye thing that ſeemed neceſſarie: there is nothing ſufficient, if this be not ſufficient. And yet there is an other witneſſe, more auncient then Luke, and yet more freſh, then all your withered Doctors, and that is S. Paule him ſelfe, who in the .xv. to the Romaines, as maye well be gathered, ſaith, that he wrote vnto them that ſame that he preached. Now ſith we haue ſo ſufficient warrants, call vs not into law, ſo reiecting your dreamings: but acknowledge, we ſay truly, in denyng that Church, whose ſaith you profeſſe to be the catholike Church.

Rom. 15. 17.

For a brieſe aunſwere to your order of Biſhops, I ſay it
C.ii. is a

Aug. ep. 166
Chriſo. in
Math. hom
49.

is a token, that maye faile in the Church, or else was there no Church from the death of Christ, till S. Peter was a bishop, and so like in all vacations of Popes, be they long, or short. The church must be tried by the word of God. Let Augustine be the Judge, Epist. 166. and Chrysostome upon Mathew, hom. 49. Now for the better discharge of Luther and Zuinglius, which in Gods cause haue bene Symeon, and Levi, to reuenge the adulteries of Sichem: I will laye forth your argument, and make it no worse then it is. S. Augustine saith, if the order of Bishops may proue the Church, there was neuer yet Bishop of Rome a Donatist, ergo saith maister Harding, ther must needs be an open succession of Bishops. Let who will be cheyned in such bandes of yarne.

Hardyng.

¶ But as it is certayne, you will faile in prooffe of your church of the Caluinists, so I doubt not, but the world ere it be long shall see, how weake are the other partes of your doctrine. A man would thinke, who hath herd or read your Challenge, that either you were well furnished with substantiall learning, to defende what you tooke vpon you, or that you were a man of passing impudencie, or of extreme madnesse. Your Challenge was answered, you haue replied. What you could doe in this Replie, you haue done. What helpe might be had among that whole side, you haue not wanted, Schoole maisters, Greke readers, Lawyers, Canonistes, Ciuilians, Summystes, Glose searchers, Diuines of all your sortes, and all others, that could do ought, haue put to their hands. The whole forces of your side into your booke, are brought together. God be thaked for it. All shall turne to the ioyfull victorie of truth, and to the glorie of God, and to your owne confusion at length.

Dering.

Now M. Harding, as though you had gotten the victorie, you do vntimely blow by the triumph, hastning, as it seemeth to Paris

to Paris to syng Te Deum for the battell of Ayinge court :
wyth an odious rehersall in your manner of eloquence, of
Schollemasters, Greeke readers, Lawyers, Canonists, Ci-
uilians, Summyses, Close searchers, &c. with whom as with
Maister Juels helpers, like the lusty greene knight you wyl
needes encounter. But why doe you vse such vntreue demean-
our, to iudge of any other by your owne doing? Touchyng
this Reply, against which such a troupe haue sent out theyr
papers, I speake as I haue sure knowledge, that if all these
were helpers, yet doth it not shame the doing. If it be maister
Juels owne in good pꝛofe, in eleguence, in memoꝛie, M. Har-
ding is farre behind him. And for further declaration of this,
they that haue seene the former aunswere, & this Retownder,
do know, that if M. Harding cōfesse it, he hath taken by force,
if not, he hath stolne of his cunning.

But, saith M. Harding, this Challenge was aunswered. I
graunt he hath wꝛitten, when the offer was once made *vastis
cum viribus offert, ora Dares*, he for his part hath done what
he could. But, saith he, you haue replied: O maister Harding
why did you not before consider the fame of the Challenger?
Why saw you not those tokens of victoꝛie hanged vp in hys
houses? Though during the silence, your aunswere did seeme
so plausible, yet now this replie hath shadowed all your pꝛap-
ses, your tentes are spoyled, your defences are weakned, your
holdes are ouerturned, and your Captaines slaine. Iames and
Chrisostome do say no moe Passes: Dionysius hath renoun-
ced the ordering of Angels: Clement hath no moze acquayn-
taunce with the Apostles: Hippolytus beginneth with enim,
Abdias is a Liar, Amphilocheus is a Dreamer, your Mas-
sing, or rather masking Priests, are sought for, and beholde
women, boyes, children, laymen, fables, dreames, and visions,
your Church, and Minister for your halfe Communion, and
they are deathbeds, sickfolkes, infants, and madmen: Pꝛofes
for your Lattin seruice, and surmises, gesses, coniectures and
likely.

likelyhoodes : In your supzernacie he hath marked your wand-
 dings, and seldome or neuer he hath founde you in the right
 way . In the other Articles he hath opened your forgeries,
 layd abroad your fallacies, untied your cunning knots , loosed
 euerye loynt : and your aunswere is fallen . What resteth
 now, but that you betwéepe your faire Turnus , and cry wpyth
 the pensue *Father, gnate vbi forma vitens niueaq; in fronte
 Serenus ille decor,* O aunswere , aunswere , where is nowe
 thine olde shining beaultie ?

Surely *M. Harding*, the paintings are rubbed awaye , the
 goodly feathers are gone, and the Crow appeareth : The Li-
 ons skyn is pulled of, and the saely Ass is betwrayed, therfore
 it is no maruail though you complaine of his helpers , as the
 Cowarde that hath bene once beaten in the darke, thincketh
 euerye bushe to be a Man , so your aunswere being shaken
 with euery line of that Replie, made you thincke euery leafe
 to be a new aduersary, notwithstanding yet you haue grauen
 a fresh in your buckler *ἀγαρή τύχη* with good lucke at ad-
 uenture, and in a desperate cause maintaine a little hope with
 a new Retoynder . But alas , Fortune is deafe , and can not
 heare, or if she will do any thing for you, & make this retoyning
 labour serue worthy aunswere , then alas little booke , cui te
 fortuna reseruauit exitio, what misery shall come vpon thee?

Hardyng.

¶ Many thought ye were inuincible: By this it is well per-
 ceiued, ye are easy ynough to be conquered . Men sup-
 posed some great thing to be in you . Nowe all is seene
 what ye haue . And when it shall be made manifest that
 you haue nothing in substaunce , but onelye certaine
 shewes of things : your craking and boasting shal ende
 in your contempt and shame.

Dering.

The opinion of *Maister Iuels* learning hangeth not vpon
M. Hardings commendation . Men be not now led so far into
 error,

errour, that if M. Harding say anye thing, they will straghe beleue him. As God hath lightned our hartes with the knowledge of his heauenly word, so he hath ioyned vnderstanding vnto our senses, leaſt vaine talking ſhould deceiue vs. And therefore it ſkillesh the leſſe how much M. Harding or his fel- lowes write. Concerning that Challenge, that hath ſo much enflamed them, I prayſe not the Challenger, he hath nothing that he hath not receiued, the gloze doth belong vnto God, the prayſe vnto God, thanks geuing is due vnto God: May- ſter Iuell hath no more to boaſt of his tenne talents, then hee that hath but two: But this much I dare truly affirme, that as by Elias God deſtroyed the Prophets of Baal, by Micheas ſound the Prophets of Achab lyars, by Elizeus killed the railing Children: ſo by M. Iuell he hath well confirmed vs a- gainſt all idolatrous Prieſtes, all lying Prophets, and al railing Companions.

¶ The euent of your vanitie putteth me in remembrance of one Megabyſus a great Captaine vnder the Kyng of Perſie. This Megabyſus came on a time vnto the ſhop of Appelles, that moſt famous Painter at Athens. Be- holding the Tables, & geuing his verditte of thoſe ex- cellent workes, he praiſed, & diſpraiſed, liked, & found fault, as his fantaſie blundered, not as ſkill directed. A- pelles that while ſtanding behinde a cloth, and hearing what he ſaid, ſtept forth, and ſpake thus vnto him. Hi- therto Megabyſe thy purple, gold, and precious ſtones, and the trayne that wayteth on thee, made vs beleue, thou were a man of great worthineſſe: now theſe boyes here that grinde my colours, hearing thee to ſpeake ſo fooliſhly, ſet nought by thee, and laugh thee to ſcorne. Verily, though I be not like to Apelles, yet is your caſe M. Iuell, not muche vnlike to Megabyſes. Heretofore your Rochet, and your ſquare Cap (for I trow you be not yet come to be one of the Roudcap Miniſters) your

Hardyng.

Bishop.

Bishopricks of Sarisburie, your sightly state and condition, your Rhetoricall perswasions in the pulpit, with a holy holding vp of the handes, and casting vp of the eyes to heauen, and with your lamentable crying out of your Oos, which you vse very commonly, weening thereby to perswade the simple, your stoute asseuerations, your fauour of the common people, and others, that clap you on the shoulder, your vaine Pulpet buzzing, your *Gloria patri* at Pauls crosse: all this hath made many a one beleue, that M. Iuell was a great Clarcke, a piller of the Gospell, a peerelesse fellow. But now that you haue sayd all that you, and your whole side had to say, now that you haue discovered that lay hid before, now that your best stoare is laid abroad, now that you haue made the world witnesse of the proofes you haue for your doctrine: they that haue but meane skill behold a further weakenesse to be on your side, then before they had conceiued. Better it had beene for you, ye had mayntained your opinion and estimation among your own deceiued brotherhed with silence, and with your accustomed craking, without shewing forth any proofes.

Dering.

Now is M. Harding come to his pretie solace with one Megabises, a great man, & of little name, & in his own deuice lyking him selfe, well foxceth much his eloquence, as if the Owle were the fairest bird in the wood. But we shoulde doe him much wrong to barre him of his pastime, that hath nothing else to comfort himselfe withall. His cause is nought, his booke is contemned, his credite is lost, and that whych greeneth him most of all, he hath made an vnequall matche. In these extremities, what if he vse his tongue at will: Megabises & he both can do but litle harme. The one doth but milke an hee Goate, while the other doth holde vnder a spue. It is now no time to spreade abroad any cunning, to proue my
 Lord

Lord of Sarisbury is not learned, as long as his Replie lyueth, and it shall lyue till his aduersaries be confounded. Neither his square Cap, nor his Rochet, nor his sightly state, nor his Bishopricke, shall at all commend him. We haue the testimonies of his minde, which God hath made so betwixfull, that all his other ornaments are knowen to be to fewe: yet concerning his good estate, I doe aunswere with Salomon, God ouerthroweth the wicked, and they are not, but the houses of the righteous shall stand. For this description of his manner of preaching, first it becommeth Diogoras better than a Diuine. Then what skilleth it, though Zoilus or Zerophanes doe scoffe at Homer. Pardon me, M. Harding if I say the truth ἐὰν ἐσι μὴ μὲν δὲ ἢ μὴ μὲν δὲ, it is easier for you to mocke at it, then to doe the like. But what meane you thus bitterly to raille at his preaching: Why test you at his lamentacion for the peoples disobedience: Haue you lost both your cause and your learning together: Merily whē your Pope was Deane of S. Paules, there was then neither lifting bp of handes, nor bringing downe of hartes, neither crying out of Oos, nor inward grief of Iis, neither yet gloria patri, nor mors prædicata filij. You might heare the heauens harmonie, for ante pulpet noyse, yet lostye descant within amonge the Balamites, or game pipings at pleasure, and although no pulpet, yet goodly chauncell buzzing. I maruail you durst make mention of his preaching: But such is the blind mans hap, that seeth not his way, by making haste, goeth ouer his shooes, ere he be aware, in the mire.

¶ Howe little truth you haue for your side, and howe many vntruthes you haue vttered by your replie, partlye by this Reioynder, and more largely by the labours of other men, it shalbe declared. Hardyng.

¶ Nowe after this long a doe, what profe bringeth Master Dering.
Dd. i. Harding

Bishopricks of Sarisburie, your sightly state and condition, your Rhetoricall perswasions in the pulpit, with a holy holding vp of the handes, and casting vp of the eyes to heauen, and with your lamentable crying out of your Oos, which you vse very commonly, weening thereby to perswade the simple, your stoute asseuerations, your fauour of the common people, and others, that clap you on the shoulder, your vaine Pulpet buzzing, your *Gloria patri* at Pauls crosse: all this hath made many a one beleue, that M. Iuell was a great Clarcke, a pillar of the Gospell, a peerelesse fellow. But now that you haue sayd all that you, and your whole side had to say, now that you haue discouered that lay hid before, now that your best stoare is laid abroad, now that you haue made the world witnesse of the proofes you haue for your doctrine: they that haue but meane skill behold a further weakenesse to be on your side, then before they had conceiued. Better it had beene for you, ye had mayntained your opinion and estimation among your own deceiued brotherhed with silence, and with your accustomed craking, without shewing forth any proofes.

Dering.

Now is M. Harding come to his pretie solace with one Megabises, a great man, & of little name, & in his own deuice lyking him selfe, well forceth much his eloquence, as if the Owle were the fairest bird in the wood. But we shoulde doe him much wrong to barre him of his pastime, that hath nothing else to comfort himselfe withall. His cause is nought, his booke is contemned, his credite is lost, and that whych grieueth him most of all, he hath made an vnequall matche. In these extremities, what if he vse his tongue at will: Megabises & he both can do but litle harme. The one doth but milke an hee Goate, while the other doth holde vnder a spue. It is now no time to spreade abroad any cunning, to proue my
 Lord

Lord of Sarisbury is not learned, as long as his Replie lyueth, and it shall lyue till his aduersaries be confounded. Whether his square Cap, nor his Rochet, nor his sightly state, nor his Bishopricke, shall at all commend him. We haue the testimonies of his minde, which God hath made so bewtifull, that all his other ornaments are knowen to be to fesse: yet concerning his good estate, I doe answer with Salomon, God ouerthroweth the wicked, and they are not, but the houses of the righteous shall stand. For this description of his manner of preaching, first it becommeth Diogoras better than a Diuine. Then what skilleth it, though Zoilus or Zerophanes doe scoffe at Homer. Pardon me, M. Harding if I say the truth ἐξ ὧν ἐστὶ μὴ μὲν δὲ ἢ μὴ μὲν δὲ, it is easier for you to mocke at it, then to doe the like. But what meane you thus bitterly to ralle at his preaching? Why test you at his lamentacion for the peoples disobedience? Haue you lost both your cause and your learning together? Merily whē your Pope was Deane of S. Paules, there was then neither lifting bp of handes, nor bringeing downe of hartes, neither crying out of Oos, nor inward grief of Iis, neither yet gloria patri, nor mors prædicata filij. You might heare the heauens harmonie, for ante pulpet noyse, yet lostye descant within amonge the Balamites, or gane pipings at pleasure, and although no pulpet, yet goodly chauncell buzging. I marvail you durst make mention of his preaching: But such is the blind mans hap, that seeth not his way, by making haste, goeth ouer his shooes, ere he be aware, in the mire.

¶ Howe little truth you haue for your side, and howe many vntruthes you haue vttered by your replie, partlye by this Reioynder, and more largely by the labours of other men, it shalbe declared.

¶ Nowe after this long a doe, what pꝛoofe bringeth Maister Dering.
Dd. i. Harding

Harding against this Replie: for soth he referreth vs partly to this Reioinder, partly to the bird in þ bush, that is, to other pꝛofes that shall come hereafter. I knowe not well in thys case what to wꝛite. If I shoulde vntippe this Reioynder, and shew all the faultes it hath, then os & impudentia a bande of Louanistes, cry out in the ayꝛe of lyings, coꝛruptions, misconstruings, alterations, and a thousand such other. Some sende ouer their pamphletes, some retorne their vntꝛuthes, some tohet leaden hatchets, some seeke reall pꝛesence, some make blinde discourses, some hunt out their Purgatorie, some fight for their images: some stumble on their rocke, and suche as can doe nothing else, cry, beware of M. Iuell. But truth must not be still for feare of the sleaunderer. God giue vs grace to take heed of thys Reioynder, in uttering of an heresie, it is moze talking, thā the Turtle, in speaking out the truth, moze dumme, than a fish: in auoiding authoritties, moze winding than the Serpent: in resisting Gods spirite, moze hard than yron: in substance, an open market of all maner of euill. We that see it, doe giue God the prayse, that maketh his truth to shine thꝛough so many cloudes: They that fauour their doings, may bewayle wꝛth Andromache, lifting by Astionax handes, Spes nullas habet Troia si istas habet, Troy hath no hope at all, yf it haue no hope but this. Concerning those other pꝛofes that shall come hereafter, I can say but this, pro boside vnus abscissa monstratum est mori posse belluas, we know by this Reioynder, all your other bookes are some answered.

Harding.

¶ As concerning your aunswere to my pꝛeface, it is lyke the rest of your booke, all together voyde of truth, and plaine dealing. &c, that you haue discovered our wants therein, you speake vntꝛuly.

Dering.

¶ Now is M. Harding come to the defence of his Pꝛeface, and

and as his manner is, blaming M. Juels whole writing, re-
topneth, as hee saith good, where it liketh him best, and first
boldlye ynough denieth, that M. Juell coulde discouer anye
wants on their side. But alas, this is but a bragge. Is there
no want on their side? Why then doth he handle his friends
so vngentlie? Why turneth he them ouer to their owne de-
fence? Why dissent they one from an other? If perhaps he
say, their Church hath no wants, his owne fellowes are a-
gainst him. Scotus saith, the Church hath somewhere the
harder part. Their Councils conclude some, one against an
other, some against the Apostles them selues. Their Popes
haue extremelye hated one an other, in suche sorte as neuer
Turke or Infidell hath done the like. Yea, such is the impu-
dencie of their Church, and so little aecount they make of dis-
agreement, that they would make Chyistes Apostles teache
one contrary to other. The. 6. Canon, and the. 40. Canon,
and the. 50. Canon of the Apostles, alow the mariage of prie-
stes, the. 25. Canon forbiddeth them to marrye. The. 80. Ca-
non of the Apostles doth straightlye charge and commaunde
that no Bishop or Priest do debase him selfe to any worldlye
labour, and alledge for their purpose this scripture: No man
can serue two maisters. And yet the constitutions of the same
Apostles doe quite contrary, and commaund that the Priests
do labour, vsing their own example, of which some were fi-
shermen, some Tentmakers, some Husbandmen, and suche
like, this contrarietie of Apostles could neuer be in Chyistes
Apostles. Then by like M. Hardings Church, that is faine to
make them Apostles, hath some wants. And yet bicause M.
Juell sayd thus much, he falleth out in a rage, that his Chal-
lenge was foolish, his Replie without learning, his arrogan-
cie much, his Gospell false, his weakenes discovered, his mo-
destie strained, and I wot not what. A heape of shamelesse lies
in halfe a side of a leafe. The Challenge was foolish: yet Har-
ding, Dorman, Rastell, Marshall, Stapleton, Heskins, Saun-

*Can. Apost.
ca. 6, et. 6. sy-
nodus, ca. 12.*

*Const. Apost.
lib. 3. cap. 67.*

ders, and Shacklocke, doe sweate these. liii. or. v. yeares about it, and are neuer the neare. The Replie was vnlearned. Yet M. Harding in a yeare, could reioyne but with a few leaues, and that non abique thesco, Summys or Closesearchers, euerie one doth helpe a little. Concerning these other sclaunderers, his pride can not be much, that alwayes commendeth his aduersaries cunning. His Gospell is not false, that embraceth nothing but the Gospell of Christ. His weakenesse is litle, that is upholden with so manye authorities. His modestie is not stained, whose enimie euill reporteth him. For his bragges are manie, where the victorie abideth. Therefore this filthie some of such vncomely railing, doth rather betwray the sickness of the wryters mynde, then reprove the person against whom it is vttered.

Harding.

¶ That you loked fiercely, and shoke your sword terribly, I sayd it not, as you reporte me. &c. from thence to digresse to the odious vpbraiding vs with crueltie. &c. it was more spitefull, then pertinent to the matter.

Dering.

Maister Harding much blameth the racking of this example, but he may not nowe well discemle his meaning. His owne writings, and Maister Shacklocks old withered tree, doe shewe howe gladly they woulde bring vs into hatred of bloudinesse, and when they secretly insinuate it, is it not wisdom to bring open remedies? They may not well discharge them selues of such secrete doinges. Maister Harding was but litle gone in this Epistle, when he would closely seeme to be Appelles. But his painting was not singular, and therefore I passed it ouer. After that he hath saide in this matter what he can, he commeth to his wonted rhetorike of Runnagates, Apostataes, Forsakers, and Rebels, as if he were talking of him selfe or Staphylus and such companions. But Maister Hardings mouth is no slaunder, our constancy is yet vnblam.

unblamable. He blameth much our vnconrtesy towarde our aduersaries, but he sheweth not wherein we do so euill entreat them. We neither spee them by in chelines, nor shut them by in cole houses. Perhaps he will saye they are in durauice. Per that is but his owne false surmise. Their great good lyking is a token of little hard handling. As touching these manye pffes of the beginning of Maister Juels profession, they haue no aunswere. What he ment, a godlye man maye iudge, in seeing gods blessing of his proceedinges. He findeth not hym selfe guilty with Core, Dathan, and Abiron, in gods mercies he searcth not the fall of Lucifer. And as you Maister Harding, haue regarde to the saluation of your soule, for Chyistes sake, he requirerh you, to enter into your owne conscience. If promotion made you shrinke, remember Jeroboam, that made Israel to synne. If shame make you continue, remember Pharao, that would not yeld to Moyse: What euer kepeth you back from the true lope of Gods gospell, remember Iulianus. You shall crye in tyme, viciſtu Galilee, O Galilcan thou hast the victo:y.

¶ That you were enforced therto by our importunity, as you say, who can beleue you. For who of vs al troubled you? Who prouoked you? Who did so much as pull you by the sleue? Had you not before shut vs vp, &c. Harding.

¶ Where he denieth that M. Juell was prouoked by their importunitie, and thereto rayseth a heape of his idle questions: what private cause he had, I know not. Of their great importunitie, all the world is witnesse. What if M. Bonner were in prison, that had tied by so many? What if testie M. Watſon held his peace? Or what if M. Harding were quiet? Are there no moe enemies of Gods truth, but they? Was all at rest? Was al hush? Was not the world dayly seduced by their perversy? Was not Chyistes merites darkned: Antichrist stil fighting. Dering.

ting for his seate in the temple : And will not this impo-
 tunitye stirre vp a good Bysshop : I pray you M. Harding (I
 speake it not to vpbzaide you, but to admonish Gods people)
 what if your watchmen, were blinde and had no knowledge?
 what if they were domme Dogs , and they would not barker?
 what if they laye a sleepe and delited in sleeping, do you thinke
 therfore that the bigilant pastoz of Sarisburie coude see the
 wolfe come and runne away, see the thiefe, and keepe silence?
 Your great murderer Hosius was busie, your Sozbonists wer
 occupied , your Louanists at their labour , this might moue
 the byshop , though a few of you fores dyd not much trouble
 y fold, dissemble not your knowledge for shame anie longer,
 confesse this was great cause both of grieve and vehemency.

Hardyng.

You finde fault with my want of modesty for shewyng
 forth your boasting, for my part I pray God I be neuer
 found more faulty for want of modestie.

Dering.

Maister Harding excuseth him selfe, that he hath not passed
 modestie, and prayeth God that therein hee be neuer founde
 more faultie : but whosoever readeth ouer his wryting, and
 raketh vp togither the scourings of his modestie , shall finde
 such a heape of railings, that if he yet feare, going ouer them:
 it is very true that he that is once past shame, is like to proue
 notoriously impudent. But it skilleth not much , how immo-
 dest he be in wryting, that defendeth such a shamelesse cause.

Hardyng.

If the truth you meane were manifest and knowen, why
 could not Luther see it , by whose spectacles you haue
 espied many pointes of your Gospel, by his minde, the
 truth of you that be Caluinistes, is not manifest.

Dering.

Now M. Harding falleth into his common place of Lu-
 ther and Caluine , and those men , the more excellent their
 vertues

vertues were, the more opprobriously he reporteth them. I could haue wished in the one lesse vehemencie. But it was a froward world when he first preached, the people coulde not be wonne with entreatie. The other may be a spectacle in al posteritie, to behold the great mercies of God, that endued his sinfull creatures with so rare vertues. He preached so often, and wrote so many booke, that if the truth bare not witnesse, it might seeme incredible. He expounded the scriptures in such vertue of the spirite (giue me leaue to speake as I thinke, seing all is to the glorie of God) that neither S. Augustine nor S. Ierom the great lightes of Gods church haue euer done the like. But let such men rest in the peace of the Church, Master Hardings reuilings can not blemish their good names.

After this he expoundeth his meaning in calling Maister Iuell Goliath, which he saith he did not for his strength, but for his craking. I marvail he hath so sone forgot his Philosophie, Aristotle sayth, that craking is to boast of that thing which a man hath not, but Goliath had more strength, then any one Israelite, had not God of his mercy toward Israel confounded it: so take away this comparison, and he must confesse his oversight: let it stand in force, and he must acknowledge M. Iuels strength: which strength, seing that God doth not ouerthrow, but encrease it with his mercie, it is not Goliathes boasting, but it is Davids faith, against which, because M. Harding hath so aduentured, both his strength is weakened, and his ignorance betrayed. By Davids sling and scrip (he sayth) he knoweth not what is ment: yet me thinke, a man of his yeares, should not be ignorant, that by denying one mans things, to appertaine to an other: We saye the persons are not like. But M. Harding, because you know not what is ment by this sling and scrip, you must remember David came against this Philistine, in the name of the Lord: but you come girt with Saules sword, and his Target, that is, with mens deuises to counteruaile Gods word. David
came

came to shew, that Israel had a God. But you come to declare that there is a Pope in Edom. David confessed that the battaile was the Lords. But you woulde helpe win the field with your own merits. So sith you neither haue Davids minde, nor his purpose, Maister Juell saide you had nether his scrip nor his sling. And you shall neuer haue them, till you cast awaye your owne armour, and in matters of faith take vnto you the furniture of the word of God. Weest not therfore against the sayntes of the Lord this saying of our sauour, obmutescet exi de homine. We can abide your sayings with the comfort, that we haue receiued, blessed are you, when men reuile you, and saye all manner of euill against you.

Math. 3. 11.

Hardyng.

¶ For that I, and certaine learned men by sundrie treatises haue wrought to the cōfution of your goliathship, we looke not for the praise of ladies. The loking after such rewarde we leaue to you, whome the hope thereof entiseth to sustaine this wicked trauaile, &c. How you haue knockt Goliath in the forehead, as you crake, let it be iudged by that is of late returned vpon you, by him, that wrote a returne of vntruthes vpon your Replie.

Dering.

Maister Harding is very good in insinuations, euen nowe by Appelles, & nowe by learned men. He would haue vs wene him selfe is sombody, but what he is God knoweth. Here he doeth grosely imagine of the ladies of Ierusalem. But wth better aduiselement he will forget this fancied pompe, and remember a spiritual triumphe. So he shal not be very hasty to sing befoze the victory. He saith he will dissemble Maister Juells vaine, and ministerlike talke of the Pope. In dede it is his fashion in most partes of this Reioinder, when he can not aunswere the auctority, to passe it over with dissimulation. But why doeth he with such disdain name this ministerlike talke? Doeth the name of a Minister so muche offende him?

God

God graunt he once looke better to his feete, and see where he
wadereth. Let him remember the Prophets prayer, make the
hart of this people fat, make their eares heauy, and shut their
eyes, least they vnderstand, and be healed. It is to be feared,
God hath giuen him vp to a reprobate sense, he is pleased
with the name of a priest, and the thing belongeth not vnto
him, he misliketh the name of a minister, yet all the Apostles
of Christ so named them selues. But neither the Apostles na-
mes, no: yet their religion can please a popish prelate. Esa. 6. 10.

After this Maister Harding commeth to the issue of thys
controuerſie, and howe he hath handled his matter, he doeth
appeale to the censure of the retourne of vntuthes. Why sit
is Thomas Stapleton made Pope of late? You told vs euen
now Maister Juell had challenged all the learned men in the
world, and shall this yong man sit Arbitrer in so great a con-
trouerſy? May he now iudge, and be iudged of no man? Take
heede you make not two heades of your synagoge. God Lord,
to what issue is Maister Harding come? Diruta sunt aliis vni
tibi pergama reſtant, though other might well scale the ghoff-
ly walles of Ierusalem, yet to you they stand stronglie ſen-
ſed. When he hath giuen sentence, you may haue rounge
fo: your hiſto:ry of Megabiſes. Apelles hath ſet out his tables,
and you bring the Shoemaker to be iudge, but if he paſſe the
ſlipper, we may not then forbear him, we will not ſet to his
decree, the note of the tribune, in token that we agree as he
decideth in his cheyze. But an euyl cause, ſearcheth an indif-
ferent Judge.

¶ But to what purpose is it to ſtande long in ripping vp Harding.
your aunſwere to my preface? you ſtart from place to
place, and ſeriouſlye prouing nothing, fill your paper
with much matter impertinent, &c.

Maister Juell (saith M. Harding) doth start from place to Deriing.
place. C. 1.

place. I perceiue it is ill halting befoze a Creple, who soeuer Carteth aside, he soone espieth him: In holes, creauises, corners, & bywaies, he hath made many a scape in this Reioynder, he is seldome long together in the right way. Whosoever seeth the great skyp in this article, would muse how he came headlong so soone ouer it: and yet seing his staves in many places one would thinke surely he had no further to go, so Tigellius like he walketh in his Reioynder. As touching *M. Iuels* maner of confuting his pzeface, seing it is no part of their purpose, it skilleth not much whether he confute all in order or no. If *M. Harding* can saue no worse by hym, let him haue his saying. For the matter, whether it be impertinent or no, the booke is his own Judge, and let it rest vpon triall.

Harding.

You make much a doe about your negatiue, and beare the world in hand, you may lawfullye, and reasonablye stand vpon the negatiue in denying manye pointes of our faith, and religion, bicause S. Gregorie vsed a negatiue proposition agaynst Iohn B. of Constantinople. What though S. Gregorie sayd by way of Negatiue, no B. of Rome euer tooke vnto him this name singularitie? Agayne what though S. Augustine by a negatiue said, In this order of succession, there is founde no B. that was a Donatist, what though I wold sai, as I might say truly, if the whole number of them, that haue bene B. of Sarisburie before this time, ther can be none found that was a Calvinist? Likewise, that of all the Bishops, that euer were in Englande, none was married before Cranmer? Bicause these things are said by way of negatiue, in defence of the truth, shall it therefore be lawful for you to vtter your heresies, and sclaüderous doctrine by a negatiue, to impugne the truth?

Dering.

In this long tale of *M. Harding*, we haue to note many things, first how vnwares he speaketh, contrarie to him selfe.
He con.

He confesseth flatly that this negatiue of S. Gregorie, wherin he denieth any ought to be vniuersall Bishop, is in defence of the truth. Yet Maister Harding in the fourth article goeth about to proue that the pope is vniuersal B. so by his own confession he goeth about to proue a lye. Secundarely, he confesseth at the last, that Maister Cranmar was a Bpshop, and Maister Juell with other his felowes are Bishops, yet at other times, he, and his felowes wil in no case graunt it. Thirdly, he saith, no B. of Sarisburie was a Calvinist, before Maister Juell, and that is a manifest lye. Fourthly, that no Bpshop of Canterbury was married, before Cranmar, and that is another lye. So in al this former peece, either he speaketh nothing but lyes, or if it be true, it is such truth, as by open writing he hath impugned. But Maister Harding bicause he can not deny this contrarietie, he will bid vs proue the other, that any B. of Sarisburie hath bene of one religion with Calvin, or that any B. of Cant. hath bene married. In dede this is the ground of their whole religion, bold asseuerations without any manner warrant, and then they bid vs proue the contraty. But although this vnequall dealing be not good, and he that teacheth anye thing, shoulde proue the same to be true: yet I am content for trutthes sake, to reproue in fewe wordes these negatiues of Maister Hardings.

First, this forbidding marriage, was vniuersally established by Pope Siluester the seconde, who was made Pope by the meanes, and working of the deuil, as their own writers confesse, in the yeare of our Lord 980. Yet I graunt, through the folly of vnlearned bishops, about 400. yeares after Christ, matrimonie in the cleargy began to be misliked, especially in the West church. For in the East church, they made no account of it, yea they thought it was no hinderaunce to the minister for perfourmance of his dutie in Gods church. But as I haue said, the West church in many places forbade it. And S. Ierom,

Socrat. lib. 1.

cap. 11.

Socrat. lib. 5.

cap. 11.

Sozom. lib. 1.

cap. 11.

C. 11.

yet

yet in some places, upon his owne private affection, he misliketh it. But as touching this purpose, more then three hundred yeares after Christ, Priestes marriage was thought verie lawfull. But the English men receiued the faith of Christ in the latter time of Nero, as Gildas witnesseth, an olde writer and a Britan, who liued in the yeare of our Lord. 580. and will Maister Harding say, that the thing being lawfull, yet in 300. yeare together, there was neuer a Bysshop married?

*De ciuitat.
gra. affect. li. 9.*

*Pol. vir. angl.
bist. lib. 2.*

*Ad D. Bern-
hard.*

*Nauch. vol. 2.
gen. 7.*

*Gildas de ex-
cidio Brit. m.*

And let Maister Harding here make no exception, either that in those dayes ther was no Bysshops of Canterbury, or Sarisbury, or that Gildas auozity is not good. Theodoretus saith, that S. Paule him selfe preached here in his latter time. Niephorus and other moe, say they receiued the faith in the pere of our Lord 63. by Ioseph of Arimathia. After this supersticion began againe to breede, then an. 179. many preachers were sent, for to call them againe to their former profession. Wherupon Tertullian, speaking of this age, saith, Britanorum inaccessa Romanis loca, Christo fuerint subdita. And Petrus Cluniacensis, speaking of the Scots, calleth them christianos antiquiores, the most auncient christian men. And the story is knowen, how Lucius then King of England, was very diligent in setting out the Gospell. Thus it appeareth the true faith hath bene in Englande almost euer since our sauiour Christ died. Nowe in those daies ther wer bishops in Englād, it is likewise manifest. When Eleutherius the Pope. 177. sent preachers into England, they found here .3. called archflamines, and .25. called flamines, which he turned in to three archbishops, & .25. bishops. Thus much then is clere, that in England were Christian bishops, and they might mary. Now to proue that they were married, it is plaine by Gildas, in the latter ende of his booke, where he reproveth the Bishops, their wiues, and their children. So this lying negative of M. Harding is reprovied, that sayth, no Bishop was euer married in England, befoze Bishop Cranmer. For the other negative, that

that there was neuer B. of Sarisburie, of that religion which Caluine taught, it appeareth by M. Iuels Replie, which sheweth, that not onely in England, but in all Christendome that religion was in the chiefest articles professed. And yet bicause it is here brought with the surctie of M. Hardings warrant, we wyl speake a little of this negative. It is boldely auouched of manye popish Priestes, that Christianitie was placed here by Augustine, which is called the Englishe Bishop. He was sent from Rome, and landed in the Ile of Tenet in Kent an. 596. But it is alredy shewed, that we had the faith of Christ long befoze. Then what did Augustine here? I will tell thee Christian Reader, and I wyl tell thee that, which M. Harding shall neuer be able to confute. He did first perswade the King and Quene, not to enforce his new religion, but to leaue it freely to men to follow, if they would. Afterward, being made Bishop of Canterburie, by consent of a Synode, he thrust in to that Church altars, vestiments, images, Masses, challices, crosses, candlesticks, censers, banners, processions, holy water, holy bread, funerals, riches, and such other stusse, whych befoze that time was neuer scene in England. Then he changed their keeping of Easter day, taught them manye ceremonies in Baptisme, and when he coulde not bring all men to his diet, he moued great persecution against such as defended the libertie of the Church. Then he receiued from Rome reliques of diuers Saintes, buylt a Monasterie to Saint Peter, wrought many fained miracles, and so at the last he died about the yeare of our Lord. 610. Now for further prooue of this, that Augustine marred, and not made our religion, it is verie probable, that we neuer receiued our faith from Rome, but from the East Church. First, bicause we (vntill Augustine came among vs) kept our Easter after the manner of the Greeke Church. Now it is well knowen, what morall hatred there was for that matter, so that he which was entrusted of the one, would in no wise vse the order of the other. Agayne

C. iii.

when

*Beda. lib. 2.
cap. 2. hist.
Anglic.
Beda. lib. 1. cap.
29. & 33.*

*Pet. Clunia.
ad D. Bernard.*

Cal. card. de
Brit. hist. lib.
8. cap. 4.

When Augustine should be sent vnto them, he came backe for feare, and the Britaines would not receaue him, nor acknowledge anye authoritie of Pope Gregorie ouer them. Which sure they would neuer haue done, if they had receaued theyr sayth from Rome.

Thus much then followeth, we had the faith of the Greeke Church, without all superstitious ceremonies of the Church of Rome, and so it is manifest our bishops were then of Master Caluines profession, in the whole substance of their religion. And so is this other negatiue of M. Harding proued a lye. This I haue sayd the more at large, because M. Harding and his fellowes, would haue vs beleue, that our faith came from the Pope, and Dan Augustine the Monke, was the messenger. Now to quit these negatiues, with which M. Harding is so well pleased, with like negatiues we may well and truly ouerthrow all popish religion, taking example of our sauiour Christes doing. For he neuer allowed of their ceremonies. He neuer celebrated his last supper alone. He neuer ministered in one kinde. He neuer made any vniuersall bishop. He neuer named Transubstantiation, Masse, Mattens, Cuenlong, Dirige, nor Trentals. He neuer went a procession, with cope, crosse, or candlesticke. He neuer kensled Image, nor sang Latin service. He neuer went to shrift, nor sat in confession. He neuer preached of Purgatorie, nor pardons. He neuer honored Saintes, nor prayed for the dead. He neuer fasted Friday, Vigil, Lent, nor Aduent. He neuer hallowed Church, nor chalice, ashes, nor palmes, candels nor bels. He neuer made holy water, nor holy bread. He neuer wore Rochet, nor Tippet. He neuer had Crosse nor Myter, Corporas nor Portas, Shepherds crooke, nor Massebooke, Frankincense nor Peterpence, wax, nor star, nor any such trumperie. And therefore by these negatiues we may well conclude, that M. Hardings religion is not of Christes institution.

¶ Vpon

¶ Vpon this negative it liketh you well to dally, and because (say you) it offendeth vs, you wyll turne it on our side. &c. And when you haue made all your turnings, you doe as muche for vs, as if you gaue a Snake for an Adder. &c. What proofes we haue, and how iustlye we confute your Obiections, and Replies, let our treatises be examined. Harding.

Maister Inuels negative is this, that they can not proue by Scripture, Doctour, Councell, or anye example, anye one of these articles, which are called into controuerſie. This negative misliketh them. Therfore sayeth M. Inuell, we will take the affirmatiue, and proue their religion not to come from Chriſtes Apostles. This I trow is not to dallie, but plainlye, and vnfainedly to ſeek out the truth. Yet, ſaith Maister Harding, this is a Snake in ſtede of an Adder, & in deede it is true, the calling of these articles into queſtion, hath ſwonge that whorish religion even vnto death. And that Aesculapius Adder, that hath lurked ſo long in Rome, for all his quicken ſight, is by this meanes diſcovered, God be prayſed for it, for euer and euer. Wher Maister Harding ſaith further, let this matter be tried by treatiſſes, I feare not ſuch iudges, for ſure of all mens doinges their owne lyinges, dreamings, viſions, oracles, coniuirings, and ſuch deuises, haue giuen their religion the greateſt ouerthrowe. Dering.

¶ You report my wordes vnruly, as your common maner is, making men beleue although, I ſayd all theſe articles were of light importaunce. &c. The lighteſt of them is of weight to drawe you downe to the ruſfull ſtate of damned ſoules, if for maintenaunce of your priuate opinion, you feare not to breake the vnitie of the church. Yet, as though I had ſaid, what you ſallie report me to ſay, you procede, and ſcoffingly demaund whether ye may thinke that our religion encreaſeth, Hardyng.
and

and vadeth, waxeth and waneth as doth the moone.

Dering.

These be Maister Hardings wordes, in his Preface to his aunswere. Why treate you not of matters of more importance, then these be of, which yet lye in question betwene the church of Rome, and the Protestantes? As the presence of Christes bode and bloude in the Sacrament, of Justification, of the value of good woorkes, of the Sacrifice of the Masse, &c. Thys obscure manner of speaking maye seeme to make light of these waightye matters, and therefore who so euer should say so of them, deserved litle blame. But here Maister Hardings choler is to much inflamed, bicause Maister Juell noting their inconstancie, asketh whether their Religion encreaseth, and vadeth, wareth and waneth, as doeth the moone. And hath he not, thinke you, good occasion to aske this question: Doeth not Maister Harding saye in many of these articles, that they be no keyes of their Religion? Yet here he saith, if a man denie them, when they be receiued, they are of value inoughe to dampne him. Where is his wit become? What is so contrary to it selfe, as this: What is waxing, and waning: What is increasing and vading, if this be none? And what Christian eares can abide this saying, that suche trifels as they be of them selues, and such filthy whooredomes as they be now made of, should condempne vs, if we shoulde speake against them? He paide not the price of soules, that so easly sendeth them away from ther maister, vnto Satan. The casting awaie such scourgings of the Romish vncleannes, shall neuer do it, nay it is a witnessse vnto our consciences, that we be the children of the highest.

Hardyng.

¶ Concerning the rest of your aunswere, wherein you treat certaine comon places, & vtter much spite against the Pope &c. against transubstanciatio, against inuocation of saints, against aultars, &c. Prayer for the dead you
con-

condemne, and shew no cause why. &c. I thinke good to let passe, and contemne it.

How sure well done maister Harding, where you can not Dering.
reade, skip ouer, but take good hede least in your leaping you hurt your selfe, and do your cause no good. If men shal vnderstand, that you wil not alow the authoritey of Pope Nicolaus, Pope Leo, Pope Boniface, Pope Sergius, and the common Law, all which Maister Juell alledgeth, you shall make the Pope that now is, beshrew you, and so peraduenture you shal get a curse, and you shall make all good Chyistian people mistrust you. Of transubstantiation, & aultars, we will say more hereafter. Prayer to saintes is now nighe forgotten. You aske in the margine, why we doe not aunswere the booke of Purgatoꝝ. In dede now you come to the point. This article is very auncient about. 1900. yeares a gone. Plato spake of it in his booke de animo, where this your cleansing place hath his first ground, & foundation. And therfore for our good, and sufficient discharge in this matter, I aunswere out of the same booke of Plato. We meddle not with your booke of purgatoꝝ, bicause we feare not our shadowes. You know, that y^e y^og nouice in Philosophy feared not y^e thre hedded Cerberus, the roling of Cocytus, the rolling stone of Sisyphus, and how shoulde we feare your painted paper walles of Purgatoꝝ? Christ is our Sauour. God engraffe in vs a desire to be with him, and for my part, sith purgatoꝝ hath no graunt in Gods word, I reckon it scarce woꝝthy aunswer. Yet bicause you ar importune, somewhat shall be sayd hereafter.

¶ You haue piked out, or set some a worke, to pike out for Hardyng.
you, all the tearmes and woordes vfed in my booke, which a good man may iustly bestow in rebuke of vice vpon euill men. &c.

Dering.

Rom. 15. 5.

1. Pethe. 3.

Actes. 2. 4.

Actes. 5. 12.

Phil. 1. 27.

Phil. 2. 1.

Here Maister Harding is fallen into a very shamelesse
 beine of writing, and thinketh good at large to excuse his own
 modesty. The wordes, in which he seeketh after it, are these,
 Therfites, Goliath, Heathens, Publicanes, sacramentaries,
 Lucians, scoffers, rashe, presumtuons, ignozant, pexulhe,
 and such lyke these, he goeth about orderlye to applie vnto
 Maister Juell. To aunswere them all in order, were to enter
 into needelesse labour, and to contend in wordes, with those,
 which delight in rayling. But bicause Maister Harding for
 some proue of thys matter, bringeth this authority of Doctor
 Luther against vs, & so bleseth our cōtention against our selves,
 let vs all praye vnto the God of peace, and consolation, that
 he would giue vnto vs to be all like minded, that with one
 hart, and one voyce, we may prayse God, euen the Father of
 Jesus Christ. Our agrēment shall soone spread abroad Gods
 glorious Gospell, and stop the euill mouth of the sclaunderer.
 It shall defend the common hold of all good men, and turne
 ouer the refuges of the Papists. There is no way so straight
 to set out Gods glory, as where the Preachers go. al togither.
 There is no perswasion so effectuall, to pull the people from yd
 dolatrie, as the Ministers to loue, one an other. Happy were
 those times of the Israelites, when the people were in Ierusa
 lem, as if they had bene one man. Happye was the condition
 of the Apostles, when they were al with one accrd in the same
 place. Then did Israel buyld an altar vnto the Lord. Then
 did the Apostles receiue the holy Ghost, when they were all of
 one minde in Salomons porch, manye signes and wonders
 were shewed by them. When the Philippians did continue
 in one spirite, and in one minde, helping forward the labou
 ring faith of the Gospell, they did well become the Gospell
 of Christ. If there be therefore any consolation in Christ, if a
 ny comfort of loue, if any fellowship of the spirite, if any com
 passion, and mercy: let vs fulfil our ioy, that we be like min
 ded. Christ pleased not him selfe, but euen, as it is wrytten,
 the

the rebukes of them, that rebuked, they fell on me, and shall we abide strife, and contention? He was wounded for our transgressions, and broken for our iniquitie, and shall not we beare the infirmities of our brethren? Abused reede he dyd not breake, and the smoking flaxe he did not quench, and shall we treade them downe, that we thinke are a little deceiued? Where is that voyce of Saint Chrysostome, Charitie is more strong, than a wall of Adamant stone? Where is the voyce of S. Paule the Apostle, beare one an others burthen? Where is the voyce of our sauour Christ, by this all men shal know, you are my Disciples? Haue we forgotten the comaundement, that was so lately giuen vs, be you one, as my Father, and I am one? Consider, I beseeche you, I my fellowe seruants, howe dangerous times are come vpon vs of the Christian common wealth. Consider the great perils, whereinto wee are fallen. In the heades of a verie fewe, very manye of our weake brethren haue great danger. The wicked doe triumph, and reioyce, when the bold, and vngodly Romanists haue nothing to object vnto vs, they set our owne contention in the eyes of all men, when they haue no testimony of scripture to bypnyng against vs, & (such is the mercy of our God) are not vpholden with the fauor, & authoritie of our Prince, yet they haue a certayne confidence in our disagreement. Take from them this hope, which yet they leane on, and it shal come to passe, that either they shall leaue their popish thraldome, & with the lost Childe retorne vnto the mercyfull Father: or if they will still abide in those papall tempests, they shall be broken with the rockes of errors, and perish in the shiptwackes of their owne deuises. God the Father of all mercy, giue vnto vs for his Sonnes sake, that with one will, and agreeable mindes, we may all prayse hys name. And thus farre of thys argument.

Rom. 15. 2.

Esay. 63. 5.

Esay. 42. 3.

Chrysostome.

Paule.

John. 15.

¶ There was neuer any Hickescorner, that ieasted more

F. ii.

plea- Hardyng.

pleasant at any toy in an enterlude, then Maister Iuell scoffeth blasphemously, at the most holy and dredful Mysteries. And may no man be so hardy, as to name him a Lucian, or a Scoffer?

Dering.

2. Reg. 18.

2. Reg. 23.

Phillip.

Math.

Para. 2. 32

Hardyng.

Surely, a man woulde thinke by these proceedings, that Maister Hardings newe Dioclesian, hath entrusted hym in olde Genesis learning. He woulde defend his modestie, and yet neuer was ther a more sauicie gester, against a Christian bishop. But let him come forth on the stage, and beholde his vnnourtered gestures. Maister Iuell scoffeth, saith he, at the dreadfull misteries. And how proueth he it? Is his worde an oracle? No, no Maister Harding, he is no Lucian, that abhorreth your vngodly sacrifice. He is no Scoffer, that speaketh by the spirit of God, against your wicked misteries. Ezechias called the brasen serpent nehushton, yet he tested not at Gods institution. The scripture calleth mount Oliuet, the mount of corruption, yet blameth it not Gods creature. S. Paul calleth circumcision ouerthwart cutting, yet doeth he not scoffe at Gods sacrament. Christ saide, the Temple was a denne of thienes, yet he confessed it ought to be a house of prayer. And may not a man call your misteries by their name, in which is as great abuse, as euer was in the brasen Serpent, in mount Oliuet, in Circumcision, in the Temple of God? Hea M. Harding your Misteries are Idolatrous, though you crye out, that Ezechias hath taken away the high places of God, and his altars. But who can let Achabs Prophets to speake ill of Micheah?

¶ What mad man euer ouershot him selfe so farre, as to make such a hasty Challenge, specially in matters of religion, by so long practise of the Church determined? Who euer presumed so to make defiance, as it were to al learned men, yea to al men aliue? who euer defended a matter so stoutly auouched, with lesse learning? Who
in so

in so weighty pointes made Argumentes of lesse pith,
so light, and so childish: And yet this ioly fellow stan-
deth so high in his owne conceit, that whiles he laieth
about him, slingeth, and stryketh at all men, spareth
not the reuerence of his Mother, no not the Maiestye
of the holy Ghoste, and Christ our Lord, he may not
be touched, so much as it were with a venue of these
most deserued termes.

Now is Maister Harding come to his last, and least reason,
and wyth a company of brane Interrogations, of what mad
man: and who euer: wythout anye aunswere made, con-
cludeth at aduenture, that these, & many moe modest termes
were well applied. Wnt softe sy, a hasty Wytch bringeth forth
blinde whealpes. If you come to this issue, by my former
graunting of euery question, let the fault be mine, if by your
owne presuming, you are neuer the neare. You haue roled vp
Sisyphus stone, and it is fallen downe againe, and therfore
you must begin a freshe. What mad man say you euer ouer,
thot him selfe so farre: &c. Maister Harding, when he toke
vpon him to aunswere the Challenge. Who euer presumed so
to make defiance: &c. God, when he sayde, come now, and
blame me, if you can, Esay .i. 18. And his sonne Christ, quis
vestrum arguet me de peccato, which of you can conuince
me of sinne: Who euer defended a matter: &c. Your doctors
at Oxfoꝝd against these reuerend Fathers D. Cranmer, D.
Ridley, and D. Latimer. Who euer in so weighty pointes: &c.
You, in your aunswere, and here in defence of your modesty.
And yet this ioly fellowe, &c. I will speake nothing of this
modesty. For vndoubtedly it is far spent. But this is a Popes
disputation, to aske vs first our mindes, and then to conclude
whether we wil or no. But fare you well Maister Harding,
nowe you are off the stage, giue vs leaue a little to speake to
the audience. Marke christia reader this mans intemperancy.
He hath purposed to defend his baينه, and beastly Religion,

Dering.

Esay. i. 18.

J. iii.

and

house of Rimmon

and thou shalt sooner ouerturne the whole estate of his lyfe, then bring him from it. He hath woozhipped so long in the church of Rome, that Elizeus, the Prophet cannot call him out of it. He careth not, what he saith, nor how boldly he affirmeth, and he is not ignorant of this him selfe, but he is so far of from hauing any thing for him selfe, that he thinketh he must not onely speake against vs, but euen against nature, against the warnings of reason, against the opinion of al men, against the scriptures of God. He defedeth his modestie, with mostimodest wordes. He shameth not to say Maister Iuels Booke is foolish, which is a looking glasse of learning to al that vnderstand it. He saith his arguments be pœuish, which yf they be not grounded in Gods worde, I require the beleue them not. He saith, he spareth not the maiesty of the holy ghost, and Christ our Lord, and yet in so great blasphemy, bringeth no one coniecture. And how doeth he handle all this: With so good, and chosen wordes, so handsome colours, so whole sentences, that although he hath made warre against God, and his Church, yet he seemeth to speake deepe diuinity. God giue vs grace to beware of him. He is a blinde leader of the blinde. But he is come againe, & let vs see what he hath moze to say.

Harding.

¶ You would haue men thinke, this were *Vetus Comœdia*. No M. Iuell, it is *Zelus Dei*, it not *Vetus Comœdia*. The imitation of *Vetus Comœdia*, hath euer bene take for a badge of men of your profession. &c. You mocke, and scoffe at our persons, as the naughty boyes of Bethel dyd at Elizeus, but at our auncient Religion, & at the church of Christ. Yet wee curse you not in the name of our Lord, as he did those euill nourtered children, that ye might be toren of Beares. &c. With your wicked doctrine you haue so brought the people from God, as now for a great number, they may seeme not to halt on both sides, but to be fallen downe right. Yet doe we not call

call for fire to discead from heauen, and burne you vp. Neither doe we stirre the people to take you, and destroye you, as Elias bad the people to destroye the false Prophetes.

Have you not left iarring of this vnmodest string? *Be-
like it is very pleasant musicke in your eares. This manner
of behauiour, say you, is not Vetus comœdia, no open nam-
ming of men vpon stages. What is it then? It is Zelus Dei.
I may not iudge direaly what you are within. Paule was a
persecutour in defending their traditions, but sure your zeale
is not according to knowledge, you loue darknesse, moze the
light, and therfore you dwell in ignorance, you seeke not after
wisdome, as after siluer, and gold, and therfore you finde hir
not. You saye we scoffe at you and your Religion, as the. &c. At
your persons we scoffe not, God is our witnesse, we weepe to
see the temple of the holpe Ghost to be the temple of an Har-
lot, it grieueth vs, that in the Image of God shoulde appeare
Sathans vglye visage. And you want not our prayers for
your returne. But your auncient Religion we hate, and ab-
horre it. It is so olde, that it is rotten, and one peece wil not
hange with an other, it is a smoke, that at the flaming out of
gods word is vanished, it is a stinking mist, it is ouerblown
with the swæte windes of the holy spirit. And therfore doe not
blame vs, if we cannot abide it. Your Religion is as good, as
your vaunt is true, when you commende your selues for cle-
mencie aboue Elizeus, or Elias. You saye you praye not, that
we maye be tozne of Beares, nor that fyre from heauen maye
come downe to destroye vs. What your prayer is inwardely,
I say it oft, I know not. But for your good will towarde vs,
if you coulde commaund either beastes, or Elements, we
shoulde not escape neither Beare, nor fyre. The aboundance of
our blode crieth out to heauen, that you are as mercifull as
the wolfe, or the Tyger. But *O passi grauiora, dedit deus his
quoque**

Dering.

quoque finem, his name be prayesd for evermore.

Harding.

¶ Certaine false preachers, for their great impudency, and for that they barked at the light of the Gospel, as dogs do at the Moone by night, S. Paule called dogges, and bad the Philippians beware of them. &c.

Dering.

Phd. 3.

¶ Here Maister Harding would couer his vngodly demeanour, with the cloke of godlynes, for that S. Paule called certaine vngodly teachers, dogges, and euill labourers, and therefore he woulde gladlye saye, as much to Maister Juell. But who were they, that thus barked at the Gospel? Merily men of their owne Religion. For thus saith S. Paule: Beware of dogges, beware of euill workers, beware of concysson. For we are the circumcysion, that worshipp God in the spirite, and reioyce in Christ Iesu, and haue no confidence in the fleshe. But O the wretched Church of that confounded Babylon, what one peece hath it of this spirituall worshipping, that is, to reioyce in Christ alone, and haue no confidence in the fleshe? Do they not make Angels their mediatozs? Do they not call vpon Paule and Peter? Doe they not say, that their worshipping Maister is propitiatory? Doe they not byd men go range a pilgrimage for the greater meades? Doe they not say, ther is a merit of our workes? And what say they not, that leaneth to flesh, and blode? This is the barking doctrine, this is the tearing, & renting in peces of Christ his merites. S. Augustine saith, non gratia ex merito, sed meritum ex gratia. Grace commeth not of deserte, but deserte commeth of grace. Let them leaue off their testing, at Maister Juells worshipping, it is no tyme to speake euill of authority. Euen in such language, the hart is sorrowfull, and the ende of that myrth is heauynesse.

laughing.

Harding.

¶ Ieremie calleth them of Iewry *Staliens*, for that they *ney-
ed*

41

41

2. **Trino. 4.**

G.i.

Spirite

spirit as he goeth forth in euill, he doth breath out euill termes in suche sorte, that chaste eares maye not well abyde them. He calleth mariage an vnchaste life, wyues & crumpets, and an vndeiled bed a lecherous neyng. O Lord, are not thy eyes vpon the truth? Thou hast stricken the, but they haue not sorrowed, thou hast consumed them, but they haue refused to receiue coꝛrection, they haue made their faces harder than a stone, and haue refused to returne. But they knowe not the waye of the Lorde, nor the iudgement of their God. I will aunswere no otherwise but with S. Paules wordes, that their doctrine is a doctrine of Diuels. He telleth vs of spitefull guyles, and wyles, with which we intrappe men, of our lewdnesse, and our false dealing, that maketh them to smart, and yet he saith, he will not chasten vs with reuiling wordes. How full of gall is Maister Harding, that these wordes do not yet seme bitter? What shall we looke for, when his spiryt is moued, that thus quietly breathed out such reproches? But so his tonge maye runne, or his pen be walking, it seemeth, he careth not what he wryte, or speake. Why doth he not tell vs what he meaneth? Is it like he knoweth any harme by vs, and will not tell it? Such silence would require a mylder stomacke. Now after a litle talke to no purpose, when he hath swet long in bzinging much for his modesty, yet can proue none, he thinketh good pollicy, to make other companions of his impudency, and after mature deliberation, with a fewe pretie metaphores, thinketh it good to bestow his talke vppon Maister Juell, and so with a bolde asseueration beginnes his purpose.

Harding.

¶ Verily of all the wryters that I haue read, I neuer found any, that vseth the lothsome manner of scoffing, and mocking so much, as you doe. When reason faileth, a scoffe is at hand. When an argument presseth, a mock serueth for aunsweere. When the matter goeth playne

on

on the contrarie side, then Hickerscorner be stirreth him, and with ieasting pulleth away the minde of the reader to an other light thought, that so all might be laughed out, and the chiefe point let passe.

Now verily Maister Harding you are in a mad case. Your maye be Simo for your lucke, your harmes come so in order, your arguments are so slender, your witnessses so vndiscrete, your aduersarie so strong, that when you haue done what you can, at last you keepe the shame your selfe. You told vs befoze of blasphemyes against the dreadfull mysteries, of strikinge at all men, not sparing the reuerence of his mother, no not the maiesty of the holy Ghost, and is this bloody tragidy ended with a poore scoffe? Hath Maister Juell so tempered his Reply, that Maister Harding can finde in it no one reuyling worde? Why then M. Harding, call together your friendes, and let manye handes make the burden lighter. Unlesse your reuylings be meruailous vncomelye, you shall haue them of your own syde that will beare them vp stoutly, and M. Juell is content with a litle iesting, in tyme conuenient. But that either scoffe, or mocke, or your Hickerscorner, doeth stande in steade of an aunswere, this is an other of your railings, and you must be content to beare it your selfe. If you will haue vs beleue it, why shewe you not the place? Must the enemies wordes stande for good accusation? But who can bring pꝛoofe of a shamelesse lye?

Dering.

In olde tyme Philosophers had names giuen them of some speciall property and disposition of mynde. Socrates was named the dissembler, Plato the Diuine, Heraclitus the Darke, Carneades the Subtile, Chrysippus the sharpe, Theophrastus the sweete, Diogenes the Doggish. Certainly, had you bene aliue at those dayes, you had bene named, Jewell the Scoffer.

Hardyng.

Yet for your learning, I wene, you had not ben annumbred among Philosophers.

Dering.

*In preface, be-
ware of Ma-
ster Iuell.*

Here to helpe to discredit his aduersary, he uttereth a litle cunning in old Philosophers names, and yet in the ende is very lothe to account him among them. This is the craking M. Harding told vs of, to set out his learning after so vnlearned fashion. But this is no fault in the rethorike of Louain. The Tarentynes, and the Sicilians, to whome he writeth, that accept it for good eloquence. But let the cunning go, let vs examine the cause, he doth measure his forefathers by his own affection. What if we shoulde deale in like maner with him, and reason thus. Ptoleme for his foolish pyping was called a minstrell, Ochus Artaxerxes for his cruelty Machera, Tarquinus for his vnciuill behauiour, the proud Deniochares, for his bolde prating παρησιάνης. Aristogiton for his impudency a Dog, Antiochus for his great promising, and litle performing, Dosas, Trebonius for speaking ill of his betters, Asper. And had M. Harding of our dayes, bene then lying, he should haue bene called for his litle modestie, Harding the rayler. Certaynly, though he might be one of those, for his behauiour, yet I will not bestow of him, any particular name, I leaue him to the iudgement of others. Now once againe for his full discharge, he sheweth out his generall acquaintance, and sayth that in all his aunswer, he hath vsed great modestie. Much like to Ptolome, one of the kings of Egypt, that when he had killed his father, and his mother, and his brother, yet he would needes be called φιλοπαῖς, φιλομῆτις, φιλαδέλφος. So M. Harding will say needes he is modest, but his word is no warrant. Concerning M. Iuell, whether his greatestt grace be in scoffing, I inuuaile that he now doth aske the question. Doth not M. Kaskall, his owne dearilyng, confesse, he hath a rare gift in writing? Though his anabozie be otherwise very light, yet against M. Harding it is very weightie.

weightie . And why will not M. Harding confesse as much?
Is he not as well learned, as M. Kallall : Yes sure , but ma-
litia mutauit intellectum , malice hath chaunged his vnder-
standing.

¶ If ye seeke to be reuenged on me , for that I haue bene so Hardyng,
bold, as to aunswere your vaine Challenge, and by this
Reioynder, to confute part of your colourable Reply:
either hold your peace, or speake so, as you be not foud
a lyer, if you can. For truely, by your euill speaking of
me, you shal but encrease the heape of my felicitie. &c.

Maister Harding would haue the world to thinke, we are Dering,
offended with his wryting . And in dede we are so, and take it
as a scourge of God , to keepe vs in humilitie , and a mana-
cing against our sinful liues, that as oft as we se their booke,
we should repent vs of the idolatries, wherein we haue bene
drowned . But he in his impiety, runneth desperately forwarde,
and appealeth vnto Gods iudgement, with such securitie as
appeareth, as Flauinius at Thrasimenus, or Varro at Cannæ
went to meeete with Hannibal . Well may I vse this simila-
tude, sith all his doings are nothing else but gentillitie. Ma-
ster Harding doth accuse vs of euill speaking, before we offed
him. Where he saith, he is sure he standeth vpon a sure ground,
let him take heede he be not wise in his owne conceit. Not euery
one that saith , Lord , Lord , shall enter into the kingdome of
heauen , but he that doth the will of God . They are not all
true worshippers that go vp to Ierusalem , but suche onely as
worship in spirite, and veritie . The Jewes with as great a
confidence , sayde they had one Father, which was God , but
Christ answered, they were of their father the Deuil. Saine
Paule speaketh of the wicked, that glozied so of God , but he
sayth, by such meanes the true God is dishonored . The Scri-
bes, and the Pharises bragged muche of Moyles, but Christ
sayd,

G.iii.

sayd, the same Moyfes should be their accuser. All Israel dyd
 euer boast, they were the children, but yet onely in Isaac shal
 the seede be called. Euen so these bragginges of Christ, seeing
 he followeth not his Testament, shall be his owne confusson.
 But by like he feared this, that here I do aunswere, and there-
 fore with a vaine occupacion he thought best to preuent it,
 and make a false clayme him selfe, to that sayinge of Christ.
 And to proue it, doth alleadge that weary argument of their
 Romish church, which bicause it is so oft alleadged, it shall
 not be amisse to speake somewhat of it, & to way a litle the diffe-
 1 rence of the two Churches. The Churche of Christ is not
 bounde to any mans traditions, it is not tyed to any certaine
 place; the same hath made vs free, and therefore we are free
 in dede. Neither in Ierusalem, nor in this hill, the true wor-
 shippers doe worship, but in spirite, and veritye. But the
 Church of Rome, doeth hang vpon olde rotten postes, they
 obserue monethes, and dayes, that they maye be made free,
 they runne into cloisters, and monckery, for to worship, and
 2 serue God. The Church of Christ is not inclosed in any cer-
 tain cuntry, the Apostels are gone into al the world to preach
 the Gospell, who soeuer doth beleue, and is baptised, shalbe
 Math. 28. saued. But the church of Rome doth condemne them that goe
 one fote from hir, she pronounceth them accursed that wil not
 3 drinke of hir adulteries, and without hir she saith, ther is no
 helth. The Church of Christ wil not heare a strangers voice,
 she will not beleue an angell from heauen, that shall preach
 any other doctrine, then Christ hath deliuered, & the scripture
 is the rule of hir whole religio. The church of Rome doth har-
 4 ken after vnwritten verities, she giueth credit vnto dreames,
 and visions, she saith the Scriptures maye be drawn in
 to diuers senses, and will not allowe them, but after hir
 fained interpretations. The church of Christ is buylt vpon
 the doctrine of the Apostles, and Prophets, Christ him selfe
 being the heade corner stone, she doth receiue with meke-
 nesse

Math. 28.

Gala. 1.

1. Cor. 13.

nesse the woorde that is ingrafted in hir, and doth confesse, Iaco. 15.
that it can saue our soules. The church of Rome is buylt vpon mens deuises, and for insufficiencie of the word, adioyneth pilgrimages, and pardons, sacrifices for quick and dead, Masses, and purgatories, Inuocation of Saints, worshipping of Images, and a thousand such trumperies, and will not confesse that all is written, which is necessary to salvation. The Church of Christ doth acknowledge that by Christ alone she is saued, by Christ alone she is deliuered from hir vaine conuersation, and from the bondage of sin, not by the works of righteousness, which she had done, but according to his mercy which hath saued hir. But the church of Rome maketh merits of hir own, hath inuented workes of supererogation, hath great confidence in Bulles, Reliques, Indulgences, and salutations of the Pope. The church of Christ, 5
is the communion of Saints, the society, and the fellowship, of these that walke in righteousness. But the church of Rome, is a den of thauens, her hye Priestes are sorcerers, coniurers, necromancers, murderers, vnchaste adulterers, Sodomites, church robbers, and such like infamous creatures, as is euident by Platina, Beano, and all other that haue written their liues. The church of Christ doth vse the keyes aright, as she hath receiued them, she pardoneth the penitent, & bindeth vpon the sinnes of the disobedient, and as she frely hath receiued, so frely she bestoweth them. The church of Rome doth binde and lose at aduentures, sendeth pardons to persons that she neuer saue, and because she hath not receiued frely, she selleth vnreasonable deare, and hath made men paye for their sinnes, an hundred thousand ounces of golde. To conclude, 6
the church of Christ, is the members of Christ, the bodye of one head, of which heade she hath receiued hir saluation, because he hath purchased hir with his blood. The church of Rome, is the body of Antichrist, the members of an Idolatrous harlot, that hath gone a whorehunting after diuers louers. Therfore 7
the 8

Actes. 20. 28

Psalm.

Esa. 66. 3.

Leuit. 10.

the church of Rome, is not the church of Christ. And as this church of Rome is in dede the synagogue of the Deuill, so she hath not so much as the marks of Christs congregation. The right vse of the sacraments, which is the badge of Christs church, and the reading of scriptures, wherby hir steppes are lightened, are as farre out of Peters church in Rome now, as in the tyme of paganism ther were out of the capitol, as it shall appeare vpon further discussion. First, if they haue the right vse of the sacraments, then haue they nothing in them but Gods owne ordinance. For we maye not intermeddle our owne constitutions wth Gods comaundement, as the prophet doth likewise witnesse of the sacrifice. For if we doe followe our owne wayes, he that killeth a bullocke, is as if he slew a man, he that sacrificeth a sheepe, as if he cut a dogs necke, he that offreth an oblation, as if he offered swynes blode, he that remembreth incense, as if he dyd blesse an ydoll, so much doth God hate to haue our deuises toynd with his wisdom. And who knoweth not how the sonnes of Aaron, for offering strange fyre were miraculously consumed from heauen. Se nowe whether the Romish sacramentes are not in like sort defiled. I speake not of the huge multitude, which they haue made on their own head. The two sacraments of the bodye of Christ, and of Baptisme, howe doe they vse them? As Christ dyd? Woulde God they did so, they woulde returne with the lost sonne, into the lap of the heauenly father. How then do they vse them? The sacraments them selues they haue prophane, with giuing them to vnnexed creatures, the communion bread vnto dead men, Baptisme vnto Bels, and Ships, and restraine them from fyr persons, as the sacrament of Christs blode from the Laytie. The maner of Christs institution they haue all togither peruerter. For whereas Mathevv, Marke, Luke, Paule, doe witnesse, that Christ onelye tooke, blessed, brake, and deliuered, they like not thys simplicitie, they haue inuented new guises.

Con.

Concerning his apparell, first he putteth on much masking attire, as if he should go somewherether a mumming, not as though he should go to serue God. His body sometyne must bende forwarde, sometyne be vpright, sometyne turne rounde about, sometyne but the halfe turne, sometyne bende ouer the aultare, sometyne not touch it. His handes sometyne hee layeth downe, sometyne hee listeth them vp, sometyne he ioyneeth them flat togither, sometyne one finger with an other, sometyne he rubbeth his hole handes, beyond the chalice, least any crummes should stick on them, sometime he rubbeth but his fingers, sometyne he toucheth the bread, sometyne the aultare, his eyes sometyne hee listeth vppe, sometyne he casteth them downe, sometyne he must looke very demurely, sometyne after the common manner, sometyne he must crosse his face, sometyne bende downe his heade, his armes, sometyne he must holde them vp a crosse, sometyne with his handes togither, he must pray, sometyne for himselfe, sometyne for his friendes, sometyne for his parishoners, sometyne for all men, sometyne for no mothen are present, his wordes sometyne a lowde, sometyne secret. Sometime the Clarke alone must aunswere, sometyne the Quire. He speaketh sometime at libertie, sometime certaine wordes with one breath. Sometimes he kisseth the aultar on the right hand, sometime in the middell. But with the Cake, and the Chalice, especiallze, he hath most straunge diuises. His Chalice must sometime stand still in the middell of the aultar, sometime it is a little lifted vp, sometime it is couered with the patin, sometime with a clout, sometime he maketh threecrosses on the Cup and Cake togither, sometime scuerally on eche of them. Sometime he holdeth the Chalice aright, sometime with his fore fingers and thumbes fast ioyned togither. Sometime he maketh .v. crosses togither, one quite beyond the Chalice, an other befoze it, on eche side an other, and the fift on the bottome. Sometime he crosseth it

*In canone mis
sa rubrica.*

Dist. 93. di. 1.
cont.

chalice within, where the wine is. Sometime the Deacon holdes the couer in his hand, and stretcheth his arme out, as farre as he can, and vpon payne of presumption, the Priest may not touch it, till it be giuen him. Sometime the Priest taketh it, & doth kisse it. Sometime he toucheth his eyes, sometime he crosseth his heade with it, somtyme he laeth it downe. Likewise the Cake sometime is on the Chalice, sometime before it, sometime he crosseth it, sometime he listeth it, sometime he taketh two peeces of it, and holdeth them in his left hande, and the third in his right hande. Sometimes he taketh one peece of it, and dippes it in the Chalice, sometime hee taketh an other peece, and maketh a crosse before his mouth, and when his pastime is done, sometime he hangeth it vp in a bore.

All these, & such other toys they teach in the canon of their Masse, and what christian hart woulde not bleede, to see Gods mysteries so impurely handled, yet reade the booke, thou shalt see moe Monstrs then these. There are wordes which thou must not speake, but first the one half, then make a crosse, after speake out the rest. If the worde be of moe then two syllables, yet thou art taught how to utter it, in benedixit thou must first say be, then a crosse, after that nedixit, in calicem, first ca, then after a crosse licem, in immaculatam, first immacu, then a crosse, then latam. Diuers such wordes they do crosse out, & what shall we say to it, but as S. Paul saith: Cauete canes, caute concisionem, caute malos operarios. Beware of dogs, beware of cutting, beware of euill labourers. I passe ouer for breuity diuers moe contrarieties, betwene our sauour Chrestes institution, and their doing. The godly, and faithfull man shall some perceiue them. And thus much of the eucharist. Concerning baptisme Iohn dyd baptise in Iordan, Philip by the way side, no coniurings, or incantacions before vsed, and our sauour saith, ite in vniuersum mundum. &c. Go in to the whole world, and baptise them in the name of
the fa.

Phil.

the father, and of the sonne, and of the holy ghost. But thys plaine doing of our Saviour Chzist, doth not like their satanized imaginations. They must haue salt, oyle, creame, spittle, breathing, sensing, crossings, candledoppings, hallowings of the font, putting their hands in the water, the Infant must holde the taper, and then he that worst maye, doth holde the candell, and such other iuglings they haue, that I can not rehearse. Which doings being compared with the institution of the Lord God, they shall appeare nothing else but an apish mocking of his eternall wisdome. Which being duely considered, their church of Rome shalbe knowen, for a dungeon of Iniquity, or as Maister Harding termed hir, a sincke of Sodome, and a forge of the Devils mysteries. We contemne therefore these vyle reproches against the B. of Sarisbury, Luther, Zuinglius, Galuin, Peter Martir, Beza, and such other, and pray vnto the liuing Lord, if it be his good will, and pleasure, to mollifie the hartes of our enimes.

¶ Now I come vnto your other point, wherewith as with Harding.
a most haynous crime, you charge me, which is my departing from your Cospel, as you say. This you object bitterly vnto me, not onely in your Answer to my Preface, but also in very many places of your Replye, and specially in your Conclusion. &c.

You gesse very oft at Maister Juells meaning, yet hitherto haue you not once gessed charitably. But the God of lone doth not direct your goyngs, and therefore you make suche often reaches at hatred. What prejudice should Maister Juell bring vnto your cause, which of it selfe is weake, and of all Godly men forsaken? What harme vnto your person, whose returne should be his exceeding ioye, and whose obstinacy is the encrease of his commendations? Because, say you, in the person of an other, he putteth you in remembrance, from Deriing.
whence

Pro. 15. 31

whence you be fallen. Why M. Harding are you offended to heare of your euill doynge. Verily the wise man sayth. He that refuseth instruction, despyseth his owne soule. But what speaketh this person, whom you meane, vnto M. Harding not long since. &c. A custome of euill speaking, what a pleasure dost thou bring vnto the euill disposed person? We haue hearde often of Maister Juells rauidges, and scoffings, euery lease of his vncourteous dealing, a long common place of his bitter kinde of wryting. After so much a do, seing there will be required some proufe, he seeketh busylpe, and when he can finde none, he maketh the greatest leape, though there be many very wyde, that is in the reioinder, euen out of this p[re]face quite ouer the Replie, in to the conclusion, and there he hath found a poore man which asketh a question, which hath set him in these fiery passions, what is there in such manner dealing, but either singular impudēce, or extreme folly? Beare yet with him good Reader. Barre him of these leapings, and all his pastime is done. But let vs heare what Maister Harding can aunswere to this poore man. Thus Maister Juell maketh him speake vnto Maister Harding. Not long since you taught them of our side the Gospell, euen in like sorte, and fourme, as it is taught now. Here Maister Harding bicause he can make no good aunswere, thinketh it not amisse to stop this poore mans mouth with a litle sophistrie. You taught vs, sayth this poore man, the Gospell. By this, saith Maister Harding you do vs to w[ri]te what your gospell is, and wherin it consisteth. Blame not this poore man, though he can say no more. I haue been a scholar almost this twentye yeares, and yet I can not see what this aunswere meaneth. They must be Linces eyes, and such, as can looke through milstones, that can see this conclusion, very deepe cogitations must go so far into sentences, and a man had neede of a warme nightcap, that should folow them. But seying we can get no better aunswere, the poore mans saying shall stande still for true, and Maister Hardings.

He was now
stat. 36.

Hardings obscure gatherings shall verifie the cōmon saying, that it is better to saye nothing, then to holde ones peace. In the ende Maister Harding denieth, that he euer spake these wordes, wherby he doth empayze his credit in all other matters. Let the Christian reader for his contentation, when time, and occasion may serue, enquire of any, that then liued in Orisorde. This simple way may not counterbaile so many witnesses.

may.

To answere to the matter simply, and truly, as before God, I will not here for my better excuse, accuse the will of the Prince, in whose dayes I was brought vp in learning, the earnest endeouour of the Gonernours, then being, to satisfie his desires, the crueltye of the lawes, the yeelding of all in generall, except a very fewe, the great silence of preachers, that then durst not teach necessities, the common ignorance of men. Omittinge all these, which I might bring for some part of excuse, I am content for truthe sake freely to accuse my selfe. In certaine points I was deceiued I confesse by Caluin Melancthon, and a few others, as you by them, and fundrye others are nowe deceiued in many.

Hardyng.

Now he commeth to the simple, and true answere for hys turning, but he turneth so many members in one sentence, that he turneth all sense quite out of the periode. Perhappes he thinketh he speakes to the poore man againe, therefore he speaketh in riddles. Or if it bee not so, the truth I trowe breaketh out. And againe, he accuseth the iniquitie of those dayes, but his darke hart cannot abide the light, straight he starteth backe againe, and is content to take the fault vnto him selfe, because all other excuses are bayne, and vngodlye. And as well as he can, in so great a stozme, he runneth vnder the couering of S. Augustines auctoritie, but it may not

Dering.

P.iii.

helpe.

helpe him, sith the their turnings are not like. Saint Augustine turned from traditions vnto scripture, but he turneth from the scripture, vnto traditions. Againe, S. Augustine turned from the bayne trust, that he had in man, vnto the sure confidence, that is fixed in Christ. But he is slidden away euen from Christ, to see how farre men haue established hys authoritie. This is true, as his own conscience doth iudge, and hys writings doe testifie, when vnder the name of the Church, he geeth from the word of God. Therefore is his turning neyther modestie, nor repentance, but a shamelesse falling away, and an obstinate forsaking of God. God giue him grace herein to iudge him selfe, that in the day of wrath, he be not iudged of the Lord.

Harding.

¶ Now, as to confesse this much, truth requireth, so to acknowledge your false reportes, wisdom forbiddeth. Them would I haue also not let to confesse, if I wist God were delited with our lies. When then you say I taught your Gospell, euen in like sorte and forme in al respects as it is taught now, that I deny vtterly. In dede I hobde and roued sometimes, but your pricks I euer tooke to be to farre for me to shoote at. Neither trulye coude I see the marke, that you M. Iuell, and suche as you are, shot at, it was so farre of, and therefore I stoode out, and shot smaller game.

Dering.

Now after this confession made, you go as you say, from the truth to your wisdom, and tel vs in what sorte you preached the Gospell. You say you hobde, and roued, but you neuer shot at any certayne marke. Why were you one of Baals prophets, that hauled on both sides, that would serue both God, and Mammon too? That eate meate with the Gentiles, and yet dissemble it before the Iewes? The waueryng is vncoustant in all his wayes, and bicause thou art neyther boate,

hoate, nor colde, I will spue thee out of my mouth, sayth the Lord: This hobbing was the cause that you fell agayne to your vomit. And this rousing euer since, made your shooting vncertaine. You could not see the marke, that D. Zuell shootes at, the vale of colde deuotion was before your eyes. You looked euen now like an Eagle, in the poore mans question. But nowe you haue oped your blere eyes, that you can not see Christ. God lighten your eyes, that you sleepe not styll in death. You stode without (you say) and shot smaller game, in dede you shot such game, as was not worth your labour. At the imaginations of mans bzyne you roused so muche vncertainly, that you shote yet now beating the ayre. Therfore haue you eyes, and see not. &c. There be manye suche hobbers now adayes. God giue vs grace to beware by your example, and to take heed of such cold play.

¶ As for your respectes, to saye truely I neuer knew. what Hardyng. they were. At the gaming of your Gospell, you shote, to strike downe the true, and reall body of Christ, ont of the blessed sacrament of the aulter, with certaine phrases of spechwith, telling the people of your tropes, and figures, with comparing the Eucharist to the baptism, with making the presence of Christ, like in both. You bend your force to strike away the eternall, and singuler sacrifice of the church, with such a sort, and forme, as I hetherto neuer vsed, and yet thinke to be very straunge, as for example with teaching as you do, that *missa* signifieth not the masse, but your Cōmuniō, that Eucharistia is to be taken not for the sacrament consecrate, but for common bread, wherewith one Bishop did present another. That Melchisedech, and Malachias signified the sacrifice of your cōmunion, wherat the people lift vp their handes, and hartes, as you say, vnto heauen, praie, and sacrificeth together, reioysing in the

in the Lorde. That in the sacrament of the aultar, ther is no vertue, nor grace, but when it is vsed, no more then in water, after that one is baptised. That ther is no difference betwixt the priest, and the people, in the holy ministerie of the sacrifice, and that lay folke, me, and women, do make the sacrifice, and be priestes after the order of Melchisedech, that God is the author of euill, and driueth men to sin. Many other such sortes, and formes of shooting, you, and your companions vse at this daye, with which I was neuer acquainted, as neither any man liuing can burthen me, and God is witness, which to me is a sufficient discharge. Wherefore you do me the greater wrong, in that you say, I taught your Gospell, euen in like sorte and forme, and in all respectes, as it is taught now.

Dering.

But you procéde at your rours, and tel an vncertaine tale of the respectes of your preachings. You saye you neuer preached against transubstanciacion. These are vaine repetitions, to fill vp your paper. How coulde you preach against such filthynesse of the Sea of Rome, that were alwaies hobbing, and neuer preached out Christ in the simplicitie of his Gospell? I am easily perswaded, that you neuer did it, seing, wherunto you are againe returned. But whether you did it, or no, one day it shalbe reuealed. All these pointes here alledged, are fully discussed in Master Juells Replye. And good reader, leaue of hobbers instruction, & with the foremost shote at the very marke, which is Iesus Christ, and thou shalt soone perceiue, what is his truth. Now for thy better instruction, I will speake of those markes, which are laid out, as briefly as I can. First this transubstanciacion was first mentioned in the councell of Laterane .1215. yeare after Christ. And corpus Christi daye instituted in Urbanus tyme, more then .40. yeares after that. So thou seest the antiquity is but of late yeares, it hath no warrant in scriptures, as their owne doctors

Transubstanciation.

Clement. lib.

3. tit. 16. cap.

Si dominum,

tozs, Fisher, Biell, and Scotus, doo witnesse. How it disagre-
eth both from scriptures, and Doctours, M. Juels Reply hath
aboundantly taught thee. Yet for thy better furtherance,
I will laye before thee for thyne instruction certaine of those
places, which ouerturne this sonde Doctrine. Thou must
first consider that this sacrament, and Baptisme are the two
sacraments that Christ hath left vnto his church, which two
were prefigured in the olde lawe, baptisme in circumcision
especially, and the Eucharist in the pascall Lambe. Now for
the true vnderstanding of these Sacramentes, thou must
remember that the Scripture vseth in them suche a phrase of
speakinge, that the thyng signified, is giuen vnto the
signe. So of Circumcision, whych God had commaunded
Abraham, the scripture expressely saith, this is my couenant,
yet was it the signe of his couenaunt. Of the pascall Lambe
it is saide, this is the Lordes passequer, yet was it but a token
of the passage of the Angell. Likewyse of the rock Paul spea-
keth. The rocke was Christ, which was yet but a figure of
Christ, and the sacrifices are saide to be the purifyinges, yet
were they but a token of ther sanctification. And as this was
spoken thus in the figure, so it is now in the truth. S. Paule
callethe baptisme lauacrum regenerationis the washinge of the
new birth, yet it is but a signe of the inward renewynge of
the holpe Ghost. In like sorte it is wrytten, baptizare, &c.
he baptised, and washed away thy sinnes. Yet baptisme was
but a token, that his sinnes were washt away. So Peter, bap-
tismus nos quoque saluos reddit, yet it is but the seale of our
saluation. The holy Ghost must come vpon them befoze they
receiue grace, In like maner it is saide, of the other parte of
this Sacrament: This cuppe, yet the holpe Ghost meaneeth
the wine. It is sayd further, this cup is the new Testament,
yet the wyne is not the same, but a token of it. The newe
testamēt is, that God is our God, and we are his people, that
he hath forgiven our iniquity, and that he will remember our

3. i.

sinnes

*August. de
doct. Christi.*

Exod. 10.

Gen. 17. 10

Exod. 12. 11.

1. Cor. 10. 16

*Titus. 3. 5.
Actes. 22.*

1. Pet. 3.

Actes. 19. 6.

1. Cor. 11. 33.

Luke. 22. 19.
1. Cor. 11. 24.

John. 6. 63.

1. Cor. 16.

John. 1.

sinnes no more. But wo be vnto that man, that shall looke onelye to be saued, by that, which is in the Priestes Chalice. What madnesse is it then, seeing this maner of speaking is so vsuall to the Sacraments, to chouse onely this sentence of our Saviour Christ, this is my body, which thou wilt receiue without figure, when neither the scripture it selfe doth allowe it, noz the phrase of the spirite of God so often bittered vnto vs, doth inforce it. I neede not here to recite the playne sayings themselves, which literally layed together, can not stand, this is my body, saith Christ, τὸ ὑπὲρ ὑμῶν διδόμενον which now giuen for you, yet Christs body was not then betrayed. So saint Peter, τὸ ὑπὲρ ὑμῶν κλωμενον, which is broken for you, yet was not his body then crucified, whereby they are inforced, yea euen in the same sentence, to forsake the letter. And for the better assurance, that we may doe this, vpon a good warrant, we haue the exposition of our saviour Christ, it is the spirite that quickneth, the flesh profiteth nothing. The words, that I speake vnto you, are spirite, and life. And saint Paule doth cal it bread, euen when it is ministred. The bread which we breake, is it not the communion of the bodye of Christ? This is sufficient for him, that will vnderstand, how these wordes are taken, this is my body. He that wil yet stick vnto the letter, let him further consider the saying of Saint Paule, that the letter killeth, and manye other sayings of the scripture, which be in like maner, as thys is, spoken of our saviour Christ. The word was made flesh, saith S. Iohn, yet the deitie of Christ, which is the worde, was not turned into man. My Father is greater than I, yet Christ, and his Father in deitie were one. In the Gospell some were called the brothers of Christ, yet it is known, they were but his kynsmen. Iohn was called the sonne of Mary, and Mary, Iohns mother, yet it is manifest the meaning is not so. These places are ~~not~~ sufficient to instruct vs, that sometime in the scripture, we must haue spirituall vnderstanding. He that requi-
reth

reth further, manye places are playne of Chzistes corporall departure. It is good for you, that I goe hence, sayth Chzist in the Gospell. And agayne, but now I go away to him, that sent me. And in the same chapter twyse, I go to my Father. And least of these sayings we make any straunge meaning, the Disciples doe make aunswere, loe, now speakest thou playnly, and thou speakest no parable. It is like that other where is spoken, you shall haue the poze alwayes with you, but me ye shall not haue alwayes. And yet an other most vndoubted testimonie, of his bodilye absence. Howe am I no more in the world, but these are in the world, and I come vnto the. And in the actes of the Apostles, Steuen did see him standing on the right hand of his Father. And it is written, that in his returne, he shall come agayne, euen as he was taken vp, which could not be so, if the Priest might set him agayne with whisperings, and incantations. This maye suffice the Christian Reader, concerning this transubstantiation, which M. Harding so vpholdeth. God giue his childezen grace, that such brightnes of his holpe word, may illumine their darke harts, that they may behold clerely, what is his truth. And thus much of his first marke. Another is, that he neuer shot at the externall sacrifice of the church, meaning hereby, that the priest doth offer vp Chzist vnto his Father, a sacrifice propitiatorie for the quicke, and the dead. This romish presumption of the childe of perdition, though it sufficiently be beaten downe by disproue of transubstantion, yet bicause M. Harding will needes make this an other marke, I wyl speake somewhat of it.

John, 16. 7

16. & 18.

19

John. 17. 11

Actes. 6.

Actes. 1. 11.

Externall sacrifice.

Let vs first lay downe this straunge opinion in plaine words, euen as they teach it, so shall we the more easily remember, what they say, & the more effectually hate their wicked doctrine. Thus then they teach. The priest daily at the altare doth offer vp Chzist vnto his father, a sacrifice propitiatorie, and vnbloudy, both for the quicke, and for the dead. Out

3. 11.

of their

of this one outrageous sentence all the froth, and filth of the sea of Rome in manner floweth. There are in it welnigh as manie lyes, as ther are wordes. For as it is here ment, we haue now no Priest, no dayly Oblation, no Altare, no offering bp of Christ vnto his father, no propitiatory Sacrifice, no Masse, no remission of Sinnes with out blood, no Sacrificing for the dead. All these thinges being proued by testimonie of the scriptures, I trust all godly consciences shalbe quieted, and all Paster Hardings sacrificing imaginations shalbe buried againe in that pit of iniquity, out of which they are sponge. First then, as touching this name Priest, we haue to consider, both what the scriptures doe attribute vnto our sauour Christ, and againe what commission he hath giue vnto his ministers. Of Christ S. Paule saith, pontifex factus in æternum, he is made priest for euer, euen as the prophet saith, thou art a priest for euer after the order of Melchisedech. And againe, because he endureth for euer, he hath an euerlasting priesthoode, *ἡ ἱερεῖα αὐτοῦ τὴν ἰερωσύνην* a priesthood that cannot be transferred vnto an other. Therefore al other are blasphemous who either make the selues his successors, or pretend any other sacrifice. And yet for an absolute proue, that onely Christ is now a priest, and no other, the name *ἱερεὺς* is properly giuen vnto him alone in all the newe Testament. Neither Paule, nor Peter, nor any other Apostle, or Euangelist did euer claim it, but called them selues commonly the ministers of Christ, Christ alone beinge our highe priest. Whereby we see these massing sacrifices, first in the name, rob Christ of his honour, and in their further arrogancie contempneth the name of minister, wherein S. Paule did so often glory. And thus much of the priesthood of our sauour Jesus Christ. Now it resteth, we should see what authority he hath giuen to his Apostles; and this we are taught by S. Mathevv, where Christ giueth his Apostles their commission altogether indifferently, saying

name

A priest.

Heb. 6. 20.

Psal. 100, 4

Math. 28. 19

name of the father, the sonne, & the holy ghost, teaching them to obserue althings whatsoever I haue comaunded you. And loe, I am with you alway vnto the end of y^e world. Here is the whole authoritie of the minister out of the new Testament expressed. For he that is told what they should do, y^e is docete teach, & baptize, &c. and how far they shall go, docete eos. &c. teaching them to obserue althings which I haue comaunded you. And in the wordes following, loe, I am with you alway, he confirmeth that authoritie, which before speakinge vnto Peter, he had giuen vnto al, that whosoever they bound in earth, should be bounde in heauen, and what soever they did lose on earth, should be loosed in heauen. This selfe commission is likewise expressed by S. Iohn, when Christ saith to his Discipels. As my father sent me, so also I send you, where immediately followeth, and when he saide it. &c. whose sinnes ye remit, they are remitted. And in what sorte God sent his sonne, it is likewise expressed by the prophet, sayinge as S. Luke reſtiterh it, Spiritus Domini super me. &c. The Spirit of the Lorde is vpon me, because he hath anointed me, that I should preach the Gospell to the poore, he hath sent me, that I should heale the broken harted, that I should preach deliuerance to the Captiues, and recouering of sight to the blinde, that I should set at liberty them, that are bound, and that I should preach the acceptable yeare of the Lorde. Thus in these thre is the whole office of the minister, to preach, to minister the sacramentes, to remit sinnes, no one worde concerning sacrificing. And this is the miserable blindnes of the whole papacie, to foster bp, and noyish that incestuous Religion, wher euery one committerh whoredome with his owne deuises, yet the chiefeſt keies of their religion hath no one worde for warrant in the scriptures. What manner of lanterne do they make the word of God? What maner of light to guide our steps? What maner of rule to correct our euil wayes? and what manner a testamēt, that is sealed with the blood of Christ, if so ma-

Iohn, 20. 21.

Eſay. 61. 1.

Luke. 4. 18.

Psalm.

nie thinges are necessary, which our onely sauiour, and his eternall woꝛde haue not commaunded: But the Apostle hath spoken, and it must be fulfilled, that the tyme should come, when mens eares would itch to harken after lyes. But let vs see, how do these massing Priests execute that, which Christ hath committed to the Minister of the Gospell. Doe they preache: Doe they instruct the people: The great ignorance in the tyme of their rule, is an euerlasting witnesse, that they did not. If thou wilt yet be contentious, examine the thyng farther. Did they teache to obserue those things, which Christ had commaunded: Howe coulde they then haue pulled hys commandements, and his whole Bible out of their Churches: Wpd they giue sight vnto the blinde: Who could abide to heare it spoken, they made it their common Proverb, Ignorance is the mother of deuotion. Did they preach the acceptable yeare of the Lorde: as the Prophet sayth, alluding to the yeare of Iubyley. Nay, their own conscience doth crye no, & their deedes witnesse against them. As though mans deliuerie had not bene yet wrought, the Pope hath set bp a new yeare of Iubyley, and in a marueilous sorte of innumerable people soꝛgaue sinnes after his owne pleasure. A horrible wickednes, and blasphemie against the bloud of Christ. But let their preaching go. How are their sacraments administered: Reade, that is sayd befoze, alledged out of the Canon of theiꝝ own Masse, and thou shalt thinke their ministracion a Puppet play, rather then Gods seruice. But do they remit sinnes: Sure as they doe the other, they preache in abomination, minister in apish toyes, and soꝛgiue sins in blasphemye. Christ doth bid, heale the broken harted, but they will sende their pardons, if they be paid thereafter to men, that thei neuer saw. They holde fast this promise, to thee I giue the keyes of the kingdome of heauen, but they do not consider, that Peter befoze made his confession. Tu es Christus ille filius dei viuentis, thou art Christ the Sonne of the liuing God. They heare, we
may

maye binde sinnes: but they remember not, wh^{at} Christ had
do before we accounte our brother, as an Ethnicke. It shall
not be necessary to tary longer in this. It is sufficiētly proued
by this, that Christ onely is our euerlastinge Priest, and we
ministers of his Gospell, and that the Popish Prelates are
no priestes, and therfore haue no bodyly sacrifice, neyther
yet are true ministers, and therfore they are not of God. The
second lye, that is founde in this assertion of M. Harding, is,
that ther is dayly oblation, that is, Christ is now dayly offered
in their Masse. And for proue of this, S. Paule saith, Christ is
entred into the very heauen, to appeare in the sight of God for
vs. Non vt sapius offerat semet ipsum, quemadmodum pon-
tifex, &c. Not that he should offer him selfe often, as the high
priest entred into the holy place. If therfore Christ can not
be offred againe, the imagined sacrifice of their daily Masse,
is wickednesse. Christ is once deade, and he can dye no moze,
than how can the priest sacrifice him? So saith S. Peter, Christ
hath once suffred for sinnes, the iust, for the vniust, and againe
S. Paul, Christ was once offred to take away the sinnes of ma-
nye, and vnto them, that loke for him, shall he appeare the
seconde time without sinne vnto saluation. And againe, the
Apostle comparing the sacrifice of the law, with the sacrifice
of Christ, saith: Every Priest appeareth dayly ministering,
and oft times offreth one maner of offering, which can neuer
take awaye sinne, but this man, after he had offered one sa-
crifice for sinnes, sitteth for euer at the right hande of God,
and after, for with one offering hath hee consecrated for
euer, them that be sanctified. These wordes are very plaine,
and the gates of hell cannot obscure their vnderstanding. If the
simple Reader doe muse, why the Papistes doe not credit it,
let him remember, the Scribes and Pharises would not
credit Christes miracles, hauing farther the manifest testi-
monie of the worde of God. Such are the plagues that God
doth sende vpon the contemners of his worde. The wisdom
of

Math. 18.

Dayly obla-
tion.

Heb. 9. 25.

Rom. 6. 9.

1. Pet. 3. 18.

Heb. 9. 28.

Heb. 10. 11.

Esay. 29. 14.

Esa. 29. 14.

Esa. 6. 9.

Heb. 10. 10.

The aulter.

Exod. 27. 1.

concer

of their wise men, shall perith, and the vnderstanding of these prudent, shall be hid, and he hath sent in message vnto them the plagues, that he hath prepared, commaunding his prophet to speake vnto the obdurate people. Ye shall heare in deede, but ye shall not vnderstande, ye shall plainly see, and not perceue. God for his mercies sake, when his good wil, and pleasure is, lighten their darke harte. I haue sufficiently declared, that Christ hath ben offered, and he shall be offered no more. So is there no such dayly sacryfyce, as Maister Harding sanctieth. If they will make here escapes, and say they make no more offerings, but it is the very same which Christ did offer, this is a worse shift in deede, and a common bayle, that shadoweth all their eyes, least they should see the truth. But Paule taketh away this stumbling block out of the path of the godly, saying, that by Christes will, we be sanctified, Per oblationem corporis Iesu Christi semel peractam, even by the offering of the body of Iesus Christ once made the sacrifice, is not onely one, but it is semel peracta, once made, and no more be repeated, no new sacrifice may be sought for. And thus appeareth we haue now neither Priests, nor dayly offerings.

The thirde tye that is found in this assertion, concerning the aulter. For it is manifest now we ought to haue no such. The aulter, as we reade in Exodus, was made for the bzent offerings, take away bzent offerings, and we take away the aulter, and if it be lawfull to be had, it must be made of Setim wood. We must haue the foure hornes on the corners, and we must corner it with brasie. We must haue the ashpans, and the besoms, the basons, and the fleshhookes, the censours, and other instruments of brasie. God commaunded all in the Mount, and we haue no commission to retayne what we wil, and what we will reiect. I leaue the good proofe, that I maye haue of the word *θυσιasterιον*, as much to saie, as a place appointed to wherein to make a sacrifice. So take away the sacrifice, and take away the aulter, and I thinke Maister Harding wyl

wyll not say that *Αυτῶς*, this sacrificing is ~~not~~ yet remayning.
 For saint Paule saith, *αὐτὸς δὲ μὲν ὑπὲρ ἁμαρτιῶν προσήνεγκε*
θυσίαν, he hath offered one sacrifice for our sinnes. And our
 saviour Christ saith it in the Gospell, *ἔλεος θελήσας, καὶ ὁ θυσίαν*,
 I wyll haue mercy, and no sacrifice. Teaching vs, that in his
 kingdome, that saying of the prophet Oze should be fulfilled.
 But what neede we seeke after many reasons? Saint Pauls
 wordes be plaine. We haue an altar, of which it is not law-
 full for them to eate, that serue in the Tabernacle. Teaching
 vs, that our conscience is confirmed by no outwarde thyng,
 but onely by grace. For the Tabernacle he meaneth all fi-
 gures, and ceremonies that are adioyned vnto it, so whoso-
 euer will retayne them, can not eate of our altar, which is the
 onely fode of our soule, euen Iesus Christ the righteous. And
 this was figured in the offering of a red Cow, whych God
 commaunded to be giuen to Eleazar the Priest, and he should
 burne hir without the hoste, with hir skyn, and hir fleshe, and
 hir blood, and hir dung. And Eleazar the high priest, and the
 inferiour priest that burned hir, shoulde washe their clothes,
 and their flesh, and be vncleane vntill Euen. Likewise he that
 gathered the ashes of the Cowe, should wash his clothes, and
 his flesh, and be vncleane vntill Euen. No parte of it shoulde
 be reserued for the Priest, whereby we are taught, that the sa-
 crifice of our saviour Christ, whereby his people are sancti-
 fied, must be alone made with out any thinge appertaining
 either vnto the priest, or tabernacle, for which cause as S. Paul
 saith, he suffered without the gate. Let vs go forth therefore
 out of the camp, bearing his reproch. For we haue here no co-
 ntinuing city, but we seeke one to come. Let vs therefore by
 him, offer sacrifice of prayse alwayes to God, that is the fruite
 of the lippes, which confesse his name. Let Passings, and
 passing garments go, let the hill altars alone, meddle not
 with Zeroboams golden calues, to do it now we were open
 blasphemy, which before Christes coming, God had commaun-

Heb. 10. 12.

Math. 9. 13

Oze. 6. 7.

Heb. 13. 10.

Num. 19. 2.

Heb. 13. 13.

1. Cor. 9. 13.

Christ is not
offered vp a-
gaine vnto his
Father.

1. Ch. 5. 4.

John, 4. 21.
13.

1. Tim. 3. 9.

Jacob. 1. 27.

maunded our sauour Christ is the truth it selfe. He wyl not be coupled with the Tabernacle, which is blinde shadowes, Saint Paule maketh a playne seperation of the aultar, and the Gospell, where he disputeth for the maintenance of the Minister. Doe ye not know, sayth he, that they which minister about the holy things, eate of the things of the Temple, and they which wayte at the aultar, are partakers of the aultar: So also hath the Lord ordeyned, that they which preache the Gospell, should lyue of the Gospell. Which argument of the Apostle had not bene well gathered, if the aultars shoulde haue bene in the Christian congregations.

The fourth heresie, that is founde in this popish article, is this, that Christ is offered againe vnto his father. S. Paule sayth, no man taketh this honour vnto him, but he that is called of God, euen as was Aaron. But no title in the word of God, that giueth vnto a mortall man this authority, therefore they may not claime it. And our sauour Christ sayth to the Samaritan woman: Belene me, the houre is come, when neyther in Ierusalem, neyther in this hill you shall worship the father, but the true worshippers shall worship in spirite, and verity. For the father requireth euen suche to worship him. God is a spirit, and they, that worship him, must worship in spirit, and truth. But if Christ were really offered vp to his father, there were a truer worship, than the worship of the spirite. Againe, S. Paule saith, let them haue mysterium fidei the mysterye of faith in a pure conscience. He woulde doubtles haue saide, mysterium sacrificij, the mystery of this sacrifice of Christ shoulde yet oftener haue ben offered. And S. Iames saith pure religion, and undefiled before God, euen that father, is this, to visite the fatherles, and widowes in their aduersity, and to keepe him selfe unspotted of the world. But Maister Harding saith thus. Our Religion must haue a sacrificing of Christ vnto his father, and therefore we are assured that Maister Hardinges Religion is not pure, and undefiled;

filled. The scriptures are full of such places, which teach vs how to please God, and take holde of saluation. But in all those places no such sacrificing of Christ is mencioned, and therfore to fancie any such imaginations is, neither to please God, nor to walke in that way, which leadeth to saluation. If this be not sufficient, which is sufficient to a christian man, we haue besides most certaine pꝛoofe, which by no meanes can be coloured. S. Paule saith, where there is remission of sins, there is no more offering for sinne, but Christ hath alreadye forgiven vs all our trespasses, and put out the hand writing of ordinaunce, which was against vs. &c. And as saynt Peter sayth, we are redeemed with the pꝛecious blood of Christ, as of a Lambe vndefiled, and without spot. And therfore Christ is not now offered for sinne. And here appeareth moꝛeouer the fist heresie in M. Hardings proposition. For if Christ be not offered to his father, neither any oblation for sinne is remaining, then is there now no propitiatorie sacrifice, but onely one, which God hath alreadye made, vpon the aultar of the crosse. And that this should be but once made, it appeareth, for that Aaron might but once in the yeare goe into the holy place, within the vail, before the mercy seate, where he made attonement for him selfe, and for his house. So speaketh S. Iohn, of the sacrifice once made, meaning it alone to be propitiatorie. If any man sinne, we haue an aduocate with God the father, Iesus Christ the iust, and he is the propitiation for our sinnes, he maketh intercession before his father, he is not sacrificed on the altar. Againe he sayth, herein is loue, not that we loued God, but that he loued vs, and sent his Sonne, to be a propitiation for our sinnes. When Christ made this propitiatorie sacrifice, he was sent of his father, and he was sent but once, euen than as S. Paule sayth, when the fulnesse of time was come. Now is the time of his imballage done. He hath satisfied the lawe of God, first toward his father, in that he was obedient vnto death, euen vnto the death of the

Heb. 10. 18.

Collos. 2. 13.
1. Pet. 1. 19.

Leuit. 16. 2.

1. Iohn. 2. 7.

1. Ion. 4. 10

Gala. 4. 4.

Is. 11.

crosse

Heb. 10.

Heb. 9.

Heb. 10. 3.

Purgatorie.

crosse, thā toward his brethern, in that he had that great loue,
 that he gaue his life for his friendes, from hence forth he cea-
 seth from that legacy, and sittes at the right hande of his fa-
 ther in glozy, and maketh continuall intercession for vs.
 Therfore now his father doth no more send him, and he wil
 not againe be sacrificed. This is ynoughe, if we were not
 dull of hearing, to take from vs these vngodly deuises, concer-
 ning any other propitiatory sacrifice, than that, which is al-
 ready made. But M. Harding, and his fellowes, that can so
 well peruerthe the scriptures of God, they haue many whistles
 to defende their owne fancies. This our sacrifice, say they, is
 no newe sacrifice, but the same which Christ made, yet Saint
 Paule saith it was one oblation, and semel peracta, but once
 made. To this againe they aunswere, that it was but once
 made bloudy, but theirs is vnbloudy. But the Apostle saith,
 Absque sanguinis effusione non fit remissio, without shedding
 of bloude there is no remission of sinnes, what than auailleth
 this vnbloudy sacrifice? But they saye further, it is an appli-
 cation of the death of Christ. But the Apostle proueth, that the
 sacrifices of the lawe were vnperfite, bicause in them was a
 remembrance againe of sinnes, euery yeare, so there is now
 no such kinde of application. They cannot possible so turne
 their deuises, but the Apostle must needes proue their Masse
 full of Sacriledge. Christ onely was meete to offer by hym-
 selfe, but they in their Masse will haue a priest to offer him.
 Christes sacrifice was but one, and once finished. In their
 Masse, if their sacrifice were one, yet is it daily iterated.
 There can be no remission of sinnes without blood. In their
 Masse they make it vnbloudy, yet they haue it to cleanse sins.
 Thus their Masse, and the Apostle cannot be reconciled. God
 for his mercy rote it out, that we may be made free from that
 wicked mistery. There resteth yet one peece in this idolatrous
 assertion, whether there be any sacrifice for y dead. This con-
 trouersie is verye foolishly, and full of olde wyues dreames,
 neyther

neither grounded on the worde of God, because it is vngodly,
 nor requireth much impugning, because it hath no reason.
 Yet seeing M. Harding coulde neuer see the marke to shote
 at, I will set it plaine before him, if he will shote at it with
 the worde of God, he shall be sure to ouerthrowe it. King
 Salomon hath made him fit arrowes, euen for the nonce, if
 he will drawe truly, he shall hit the marke. What socurr
 saith Salomon, thy hande doth finde to do, do it speedily, for Eccle. 9. 10.
 there is neither worke, nor inuention, nor knowledge, nor
 wisdom in the graue, whether thou goest. If the case stande
 thus with vs when we are gone, concerning our doinges,
 then is there no more purgatory. Againe he saith, if the tree
 doe fall towarde the South, or toward the North, in the place Eccle. 11. 3.
 that the tree falleth, there it shalbe, and these wordes of the
 holy Ghost are true. Therefore no Poye, no Trentalles, no
 Indulgences, nor pardons can moue the tree out of his place,
 in which it is once fallen. Againe it is written, defraude not
 thy selfe of the good day, and let not the portion of good desires
 ouer passe the meaning therby, we should take the tyme of Eccle. 14. 14
 our lyfe. For after it will be to late to aske repentance, and
 in that chap. it followeth. Vine, and take, & sanctifie thy soule,
 worke thou rightcousnes before thy death, for in the hell ther
 is no meat to finde, which sayinges are likewise confirmed
 by that which is spoken by S. Paule. Behold now is the accep-
 table time: behold now is the day of health. To the same sense
 it is likewise spoken. All corruptible thinges shall faile, and
 the worker thereof shall go withall. By which scriptures it
 appeareth how little holdfast these purgatory patrons haue.
 And here I would haue them aunswere if they can. We haue
 often in the scriptures the death of men described, yet neuer
 any worde of purgatory mencioned. In the lawe there were
 sacrifices, for the prince, for the people, for the priest, for ie-
 hose, for childe birth, for the leprosie, for diuers kindes of
 diseales, for sundry infections, and griefes, pertaining vnto
 men,

1. Sa. 13. 16.

John. 17.

I. Iacuc.

men, and yet in the whole lawe not once sacrifice appointed for them in purgatory, an vndoubted token, that purgatory was then vnknown. Dauid fasted, and went in, and laye all night vpon the earth, while his childe was sicke, but when he was dead, he arose vp, and washed, and annointed hymselfe, and did eate, and answered whye he did so, while the childe, saith he, was yet alieue, I fasted, and wept. &c. but now being dead, wherefore should I now fast? The popish priests might sone haue answered, to release him out of Purgatorie. But the prophet Dauid did knowe of no suche matter. When we object these, and such other proofes, some stagger, and haue not what to saye. Some make this answer, that Purgatorie was not in the time of the law, but these good patrons doe litle spare the great mercies of Iesus Christ, if they teache, that he brought his people this place of torment. The testimonie, that he giueth of his own good will, can not beare it, where he prayeth: Father, my will is, that where I am, there they may be with me, whom thou hast giuen vnto me, that they may see my glorie. But the glory that his elect shall see, is not (I trow) the paines of Purgatorie. If S. Harding will make exception, and say that was spoken onely of the Apostles, & such as should be of greater perfitenesse, than other are, that deuice is confounded euen by the testimonie of the same Iesus Christ, where he sayth in the same chapter. I doe not pray onely for them, but for suche also as shall beleue in me, through their preaching, so that whosoever dyeth in the fayth of Christ, he shall not know Purgatorie, but euery one, which is saued, shall dye in the same fayth, according to that, which is writen, the iust man shall lyue by his fayth. And this is againe proued by the example of the theefe, who in no poynt was of such perfection, as the Apostles were, yet to him it was sayd, this day shalt thou be with me in Paradise. And S. Paule him selfe testifieth the same, where he writeth, that the crowne of righteousness was layd vp for him, a rewarde of all his

all his labours. And least we should misconstrue his saying, as the Papists doe, and say, that for his great perfection, he passed from this life straight, into the kingdome of righteousness, he taketh away that vaine guessing, & saith further, that crowne is reserved against y day, Non solū mihi. &c. not onely to me, but to euery one y loueth the coming of Iesus Christ. They maye not well doubt, that Paule ment by that daye the daie of his death, sith he defineth it him selfe in an other place, Cupio dissolui &c. I desyre to be dissolued, & be w Christ. Then if all sortes of men, as many, as be beleuers, be accepted a like concerning their present happinesse, as the scriptures euery where do testifie, then let all these foolish deuises passe. Such manner hobbings, and rouings, what haue we to doe with them? Let vs harken after the word of God, the soueraigne, and alone medicine for the wounded soule. Besides all this, that we shoulde not feare any purging fire, S. Paule testifieth of Christ, that he is able perfectly to saue all them that come, vnto God through him. But whan we go vnto God, if Christ from thence sende vs into purgatory, how doth he than make perfect our saluation, which the soule doth inioy, till such time, as it be againe ioyned to the body, and than made full? Again in the same Epistle: I will be mercifull vnto their vnrightheousnesse, and their sinne, and will remember their iniquity no more. Much lesse than will he sende vs into Purgatory. But what neede we seke longe for the ouerthrowe of such buildings? S. Paul in one word derideth y whole controuersy. It is appointed saith he, vnto all men, that they shall once dye, and after that cometh the iudgement. If it be so, what then auaileth prayer for y dead? What helpeth it to haue trentals? Where is purgatory? After death saith the Apostle, cometh iudgement. Here is no colour of shift, least except they wil say after death, that is, when the generall daie of iudgement shall be. And if this might serue, then had they somewhat to saye. But S. Iohn hath preuented such wrestlings of scriptures

Phil. 1

Heb. 7. 25

Heb. 8. 21

Heb. 9. 27

Apoc. 14. 13.

tures. After death, as he teacheth, is, immediatly, as soone as we be with God, for this he writeth. Blessed are the deade which dye in the Lorde, from henceforth saith the spirit, they rest from their labour. No labour abideth any more for them, after death, immediatly they are receiued into ioy, and their woikes doe follow them. And this present ioy of the godlye is likewise specified, where the same Apostle writeth, that an hundred, fourty, and foure thousand did stande with the lambe in h mount Sion, meaning the elect, which wer w Christ in his kingdome. An hundred such other places there are in the scripture, which testifie of our estate after death, and do quite ouerthrowe the Popes purgatory. Nowe for the better contentation of the Reader, it were worth the labour to answere to al those places of the scripture, in which they make so many blinde gesses at purgatory. The places are Math. 5. 26. & 12. 32 & c. 18. 34. Luc. 12. 59. 16. 19. 1. Co. 3. 15. Phil. 2. 10. Apo. 5. 15. But read these places who list, in the feare of God, and true desire of knowledge, he can by no imaginations haue one gesse at purgatory, and yet for the establisshing of such a doctrine, it had bene requisite they could haue shewed euen the name for the interpretation of other men be they neuer so olde. We may saye with the Apostle. Every man aboundeth in his own vnderstanding, but no man knoweth the thinges that are Gods, saue God alone, and his worde; if we will not be decciued, must be our onely guider. But they haue one place: 2. Mach. 12. 44. in plaine words, that it is good to pray for the dead, if that booke be of able autority. We rede likewise of one Razias, an Elder of Ierusalem, which first ran vpon his own sworde, and when he missed of his stroke, he ranne to the top of the wall, and threwe him selfe downe among the multitude, and yet hauing life in him, went to the top of an hygh rocke, and pulled out his owne bowels, and threwe them among the enemies, and for this doing he is commended. So by the autority of the same booke, a man maye kill him selfe, which Maister Harding him selfe, I trowe will not constantly

2. Ma. 14. 41

stantly affirme, yet this being scripture it might not be doubted. Again the same author saith: If I have done well, and as the story requireth, it is the thing, that I desired. But if I have spoken slenderly, and basely, it is that I coulde. These Iffes, and Andes are not of that spirit, which hath written the scriptures. Thus doubting of his own ability, belemeth not the holy ghost. Beside this, the gracke in the same place is so corrupt, that scarce any sense coulde be made of it. And Ioseph ben Gorion, out of whom that story semeth to be gathered, in the same place, doth quite leade out this praying for the dead. But it maye be, that in those dayes some ignorant Jewes, vpon an vnwise deuotion, did thinke it good to praye for the deade, and likewise to praye againe vnto them, that they would helpe vs. Which if it were so, by such meanes this place might come into the Machab. And that some did thinke thus, though they were alwayes otherwise instructed, it appereth by one manifest place, which is read in Philo Iudeus, where he writeth the death of Debora, who made a godly exhortatio to hir people befoze she dyed. For afterward they should finde no repentaunce. There some made aunswere vnto hir, Ecce nunc mater moreris, & ora itaque pro nobis, & post recessum tuum, erit anima tua memor nostri in sempiternum. Praye for vs after thy departure, and let thy soule be mindesfull of vs for ever. To whom Debora maketh aunswere. Adhuc viuens homo potest orare, et pro se, & pro filiis suis, post finem autem, non poterit exorare, nec memor esse alicuius, yet while a man is liuing, he may pray for him selfe, and for his children, but whan he is deade, he can neyther intreate, nor be mindesful of any. And it followeth, your similitude then shal be like the starres of heauen, which are now manifest in you. Whereby we see what iudgement the common people mighte haue in such matters. And yet howe the godly did otherwise instruct them, reade this place, thou shalt finde it so plaine, that no wrangling may shift it of, but nedes we must confesse

2 Mac. 15. 35

Lib. 3. cap. 19

Bib. antiq.
cap. 40.

L. i.

that

that it teacheth vs, that we ought neither to praye vnto salma-
tes to help vs, neyther yet agayne can we helpe them when
they be gone. Wherby it appeareth what manner of archer
Maister Harding hath ben, that could not shote at so plaine
a marke. But he did shote at his own dreames, and so he ligh-
ted on Purgatorie.

*Mass and
Communion.*

*The return of
vntruthes, the
vntruth.*

Eucharistia.

Yet there follow a great many of markes, at the which M.
Hardyng could neuer shote home. The first is, that the masse
and our Communion is one, with that marke, sayth he, I
was neuer acquainted. Hys losse without doubt is very ill,
or he shoteth to low a compasse, or else he draweth not close.
For M. Stapleton, that shoteth with the same bow and ar-
rowes hitteth this marke, even at the first. The Masse and the
Communion, sayth he, duelye ministred, is all one, and it is
folly to thinke any contradiction betwene the Communion
and the Masse. Thus it appeareth M. Harding is a verie
wzangler, that wyll not shote at that marke, which his owne
fellowes finde. An other marke, that M. Harding could neuer
shote at, is this, that Eucharistia doth signifie not the Sacra-
ment, but common bread. I marvel he could neuer shote at
this marke. For sith he began first that babling aunswere to
M. Juels learned Challenge, he hath alwaye bene hobbing a-
mong those marks, wher this is one, though he neuer shot at
the selfe same, yet hath he seldome shot, but at such like. For
it is a marke of flandering, and a marke of lying, at whych
marke, as well in this Retoynder, as other where M. Har-
dyng most commonly doth shote very nere. I neuer said (sayth
he) that Eucharistia was common breade, but the sacrament.
This marke I could neuer see. In dede no marvel, for who
can well see the thing that is not. But you father this saying
vpon Maister Juell, which repozte is all together vntrue, and
flanderingous, and in shootinge at this marke, you drawe mar-
uailous cleane, and haue good deliuey, be it prickes, or ro-
uers, you haue measured the ground so oft, that you knowe
what

what to shote. But I pray you M. Harding, where sayth M. Juell thus: What be his wordes: Where are they to be found? Thinks you, notwithstanding your oft untrue demeanour, that you can discredit your aduersary, vpon your bare word? The place whereunto you direct vs, hath no such saying. Thus it hath: In my iudgement this word Eucharistia in this place of Irenaeus, signifieth not the sacrament alreadye consecrate, but rather other common breade. After this he alledgeth three sundrie authorities, that it maye be so taken, and in fine, hee sayth, how be it herein I will not strue. Other wordes then these Maister Juell hath none, and is this to say Eucharistia, is not the sacrament: Hath he any such absolute saying? No doth he affirme any whit at all: That the Replie had bene of M. Hardings penning, he would then sure haue good matter against it. Now it is the bishops own doing, he can say little, and not corrupt his wordes. But marke Christian Reader, in this shooting, what ill favoured feathers he hath vpon his arrowes. The vpmost is corruption of M. Juells wordes, the 2. that lye vpon the bow, the one is deceite, the other ignozance. The corruption is alreadye manifest, the deceite is, where he would haue thee to thinke, that Eucharistia might not signifie breade, but where euer it were found, it shoulde make for his transubstantiation. The ignozance is, in that he maketh it so straunge a thing, that Eucharistia might signifie breade, not yet consecrate. When in his popish Masse before consecration the breade, and wyne are called sancta, & illibata sacrificia, holye and immaculate sacrifices.

Concerning the word Eucharistia, it is found in the new testament often times, yet alway signifying either open thanks giuing, or else thankfulness of the minde, so in that the sacrament is called Eucharistia, it is a good argument against transubstantiation. An other marke, that Maister Harding could not shote at, is, concerning the prophesie of Malachie, that it shoulde signifie the sacrifice of our Communion. Of this mark

L.ii.

reade

The Reply
pag. 40.

Actes. 14.
1. Cor. 4. 14.
Ephe. 5.
2. Cor. 4. 9.

Malachi.

reade the vnterith. An other make is this, that in the sacramēt of the aultare, ther is no vertue, but when it is vled. This marke saith he, was out of my reach. But if he say true, he is then but a bragger, eyther he hath not read so much, as he pretendeth, or else he is a loytering truant, ~~and~~ that hath for got so good a lesson. In this one thing he offendeth both waies, the godly, in that he wil not shote at that marke, which the holy Ghost hath set by, the vngodly, and men of his owne deuotion, in that he denyeth any vertue to be in the water of baptism, but when one is chřistined. For if it be so, why sing they ouer that water, where none is chřistined, *his fons viuus, aqua regenerans, vnda purificans*. &c. be thou a liuing spring a water of new birth, a water that doth purifie. &c. Maister Harding cannot deny how merily this hath bene song in Colledges, yet none haue bene chřistined I trow among them. And a Doctor of their owne side, saith, *si Asinus bibit aquam illam, bibit sacramentum*, if an Asse drinke that water, hee drinketh the sacrament. Whereby it appeareth they repose vertue in the water, though none be baptized. Yet in this opinion they agree not. Scotus sayth, it is *Asinina questio*, a question meete for an Asse. But of the water he sayth, it is cold, running, cleare, necessarie, and common, cold to repress concupiscence, running to turne the course of our disobedience, cleare to lighten our sayth, necessarie to bring vs into the way of health, common to all men. And in commendation of this iudgement, it is written in the margine, *doctrina singularissima*, a most singular doctrine, fit latten for suche a purpose, to attribute such vertue to the water. But D. Harding will say, these vertues are in the water, as Scotus speaketh, *in ipso fieri*, but euen while the childe is a baptizing. And of that opinion Thomas Aquinas seemeth to be, wher he saith such prayers as are sayde ouer the water, are not necessarie, but onely for the solemnitie. But here we may fitly beleue eyther Thomas, or Scotus, for Pope Celestine saith otherwise:

Sius.

2. q. 1. de tra. i. 2.
Glossa.

In. 4. sent. dist.
3. quest. 3.

3. part. sum.
q. 66. ad ter.

Siue paruuli, siue iuuenes, whether they be Infants, or whether they be yong men, let them not come to the sacrament of regeneration, which is the wel of life, befoze the vncleane spirite be dytuen away, exorcismis, & exsufflationibus Clericorum, wyth the cuniurings, and the blowings of the Priests. And of this opinion is the Maister of the Sentences. Whereby it appeareth, howe little Maister Hardinges Doctours are manye tymes beholding to hym, that will so flatlye denye their opinions. For if these thinges be necessary befoze the chrysteninge, then hath the water vertue in it selfe at other tymes, then the very tyme of chrystening. But thus muche he said rather against his Doctours, then against him self, for his wordes seme in this place to confesse a truth. There is no manner vertue in the water, but onely in the vse of it. But where he saith, it is not so in the sacrament of the aultare, but that there is vertue in it, though it be not receiued, that offendeth the godly, and varieth quite from the worde of God, and robbeth vs of our great comfozt, that we haue in Gods mysteries. For S. Paul saith: Panis quem frangimus the bread which we breake, is it not the communton of Chrystes body? For we being many, are one bread, and one body, bicause we be pertakers of one bread. By this opinio we might be thus persuaded, if vertue be in the sacramēt, when it is not receiued, then we may be incorporate into Chrystes body, though we receiue it not, contrary to S. Pauls doctrine, that saith, to be of this vnity, we must be pertakers of one bread. And here I woulde faine aske Maister Hardynge this question, if by these wordes hoc est corpus meum, the breade is become no breade, and a newe grace is put into it, whether it be receiued, or no? I demaunde, what if the bread be kept till it be consumed, concerning the flesh? He answereth, the Lorde departeth againe, when he is prophaned, or when he is denyed. What then is done with the grace? Doth it likewise retorne? How is it then true, that the prophet wyrteth, verbum meum non

*De cons. dis.
siue paruuli.*

1. Cor. 10. 16

— reuertetur ad me vacuum, my word shal not return vnto me
 — in vaine. But how doth it not return in vaine, when being im-
 — ploied vpon a dead creature. It returneth vnto him again wout
 — farther quickning his liuely image, which is mā, or hardening
 — the hart y^e is already obdurate, to Gods further glory. Againe,
 — be it thus that a lofe once consecrated be set before a stranger,
 — who feedeth on it as vpon common breade, if ther be vertue in
 1. Corin. 11. — it, he discerneth not the Lords body, so shoulde he receiue his
 — own damnation. How could it be then true, that our saviour
 Mat. 15. 11. — saith, that, which goeth into the mouth, defileth not the man, or
 — that which S. Paule saith, al things are cleane, to them that are
 — cleane, & nothing is to be refused, that is receiued with thanks
 — giuing. And in an other place, whatsoeuer is set before you,
 — eate it, and aske no question for conscience sake. These say-
 — ings cannot stande with Maister Hardings religion, about
 such questions, how the word of God might agree with it selfe.
 Those busye heades might haue ben better occupied, then in
 mouing such doubtles, as a Christian heart adhozreth to re-
 member. But if they had ben so occupied in Gods most holy
 euangelies, as they were in Peter Lumberdes fancies, they
 woulde soone haue turned ouer these winde shaken opinions.
 Now while Maister Hardings friendes shal muse, how these
 sayinges may agree, I will shewe the godly reader, how the
 Eucharist hath no vse, except it be receiued. Consecrate while
 they will, crosse round about the bread, breath ouer it at
 their pleasure, looke demurely as they can, intend what they
 list, except the breade be receiued, no maner conueyance
 can bring Christes presence. Somewhat for prouise of this,
 maye appeare by the vsage of the pascall Lambe, and of
 Manna. Of the lambe nothing might be reserued til the mo-
 ning, what did remaine, should be burnt with fire. Therfore
 we may coniecture it should not be lawfull to reserue the sa-
 crament. So likewise of Manna, nothing might be reserued
 till morning, if ought were had, it was turned into wormes,
 and

and stanke. These being both figures of our sacrament, the coniecture is not euill, to thinke lyke wise the Eucharist might not be reserved, then the case were plaine, it had no vertue, but being receiued. Howe be it, I wyll not force any suche comparisons. God doth lighten, whom it pleaseth him. The scriptures doe other where testifie plentifully this, that we teache. First the Eucharist is to vs, as the peace offerings among the Jewes, which was a sacrifice, or thanks giuing offered for peace, or prosperitie, and as they that made any such offering, must doe it before the doore of the Tabernacle of the congregation, &c: so Aarons sonnes sprinkled the bloude about the aultar, otherwise it had bene no peace offering. So we in the Eucharist, must come to the Congregation, giue thanks, and prayes vnto God, preache out the death of his sonne Christ, and cate, and drinke of that heavenly mysteries, or els it is not the Eucharist. And the church naming this sacrament Eucharistia, hath well declared, that without open thanks-giuing, there is no suche sacrament. But who can doubt any whyt of this matter, that readeth the wordes of our saviour Christ, reported by S. John, or the other Euangelists, and S. Paule? Labour for the meate, sayth Christ, that the sonne of man shall giue vnto you. He sayth not, for the meate which is hanged vp in the Pyre. And the people make their aunswere, Lord, giue vs euer more of this bread. Againe Christ sayth, The breade which I will giue, is my flesh, which I will giue for the life of the world. Ther is then no benefite, where this bread is not giuen, and in this chapter it is often repeated, that we must cate this flesh, or els we haue no lyfe in vs. Yet in all this place, nor in any place of scripture, any one word is found y commendeth, either mencioneth this sacrament without the vse of it. So if we wil apply this. 6. chap. of John, to the sacrament, as M. Harding in anye wyse will doe, we see how there is no grace, no vertue in it, if it be not vsed. Concerning the wordes of this sacrament, reported by the
other

John. 6: 27.

other Euangelistes, and by saint Paule, they are very plain: Take, and eate, thys is my bodye, saye they, and of the Cup: Drinke ye all of this, thys is my bloude. &c.

But by P. Hardings doctrine, the holpe ghost might haue spoken in this sorte: Loke all vpon this, and worship it, this is my body. And of the cup: Drinke none of you of this, yet it is my blood. Such is the sacrilege of that wicked masse, in doing, to bndoe that our Saviour hath saide. But here I cannot a little wonder at them. In their owne inuentions they haue placed in their Masse these words, accipite, manducate, and some thinke they are very requisite to transubstantiation: yet when they utter them, they meane nothing lesse, than that any other, but them selues, should take part. They prepare but a litle cake, and a draught of wyne, to make spozte with. They intende not to communicate with other, yet they saye alway: take, and eate. A lye is very euill in any maner doing, but in the seruice of God, it is very detestable. God when he will, turne their hartes. Here we se concerning this sacrament, Christ commaunded nothing, but that we shoulde in a holy company eate, and drinke, in remembraunce of his death, and passion. But how turneth the Pope, our sauiours commaundement: He careth neither for eating, nor drinking, but when he goeth forth, he setteth by his sacrament vpon a white horse backe, and men of eche syde with tapers, and litle belles, and so teacheth the horse, that he will go to the altare, and there kneele vpon his knees, till his Masters god be taken downe. Thus will the Pope teach horses to worship God, euen as somtyme the Leuites woulde cary the Arke in a newe carte, when they brought it out of the house of Aminadab. For neyther haue we any one word, to cary about the sacrament, neyther had they of the carte. And this is a greate misery, that hauing no warrant for our Marchandise, our candels, our sensors, our bestiments, our oyle boxes, our rospozalle, our po: wille, and sixe hundred thousandes furthe
other

other, yet we make no account of them as though they pleased God. If any thing seeme somewhat doubtfull, then we turne vs to Doctors, to counsels, to decrees, to scholemen, and to the holy closet of the Popes owne best, as though Gods worde were not our wisdom, and our vnderstanding in the sight of all people. But God be thanked for his owne ordinaunces, and lawes that are so righteous. Now to the next marke that Maister Harding coulde neuer shote at, and this marke hath a great many peeces, and such as is not easily discerned, which is the greatest, so I knowe not certainlye wher at to measure. The first peece is this, there is no difference betwixt the Priest, and the people, in the mystery of the sacrifice. But what meaneth Maister Harding, to finde the marke him selfe, and then refuse to shote at it? Would he haue vs thinke, this were Maister Juells marke? He saith no such thing. Sure M. Harding hath verye straunge artillery. His bow is made of slaunders, and it will shote nothing else but lies. He can get nothing with cunning, therfore he would saue him selfe by facing. This stode them in good stede in the disputations at Oxford, wher their friends wer moderators, but in a booke that is written to all men, this shift is shameles. Let vs see, what saith M. Juell of this marke? Not one word. Why doth Maister Harding reporte it? He is disposed to lye. But wherupon doth he gather it? Forsoeth out of Bernard, for he saith as Maister Juell alledgeth, not onely the priest sacrificeth, but also the whole company of the faithful. But what maketh this for Maister Harding? The priest, and the people both doe sacrifice, therfore is there no difference in the ministerie? S. Peter saith, you are a kingly Priesthood, therfore is ther no difference in the function betwene the minister, and the laye man? True it is, that the minister, and the people do offer vp a lyke one sacrifice vnto God, but that maketh nothing to Maister Hardings saying. Thus we se while he hobbeth, and roneth, and shotteth at euery marke a lie, he was an

Dent. 4. 6.

M. I.

hypocrite

*God is not an
author of euill.*

Esa. 28. 15.

Iob. 13. 7.

Gene.

*Eccle. 15. 16.
Sap. 1. 23.*

hypocrite, when he was at the best, and nowe is led forwarde still to be an open enimie. Reade the. 222. vntertruth. An other peece of thys marke, is this, that men, and women make the sacrifice of the aulter, and be Priests, after the order of Melchisedech. Of this reade the. 158. vntertruth. The last peece of thys marke is yet worst of all, nothing else but malice, slander, and wickednesse, here agaynst M. Zuell, because he wryteth not one such word, and commonlye agaynst the truth of God, which the wicked doe alwaye peruert. And this is that marke, that God is the authoz of euill, and driueth men to sin. What should I here aunswere, but euen saye with the Prophet: The scornful haue said: We haue made falshood our refuge, and vnder vanitie we are hid. If euerye such enyll saying myght clayme an aunswere, M. Hardings one Retopnder would require many volumes. But for a sufficient contentation of the Reader, I say in all M. Zuels booke, there is no one such word. I adde further, no in all the bookes that euer were wrytten by any godly man of M. Zuels profession. Let M. Harding, or all hys companions, in searching ouer theyr wrytings, bryng but one letter, whereby we may gesse that euer such a saying was ment, and for my part, let hys wrytings be approued. If he can not doe this, consider of hys religion. He would not speake wyckedlye for Gods defence, nor talke deceitfully for his cause. If anye man require what our opinion is, let hym reade any learned man, intreating of the predestination of God, or of mans free wyll, or for a better warrant, let him reade the scriptures it selfe. We say, al that God made, was very good. He created man in honour, and gaue hym free wyll, and man of himselfe gaue place to inordinate affections, where hee might haue obeyed Gods word, euen as it is wrytten: He hath set water and fire before thee, stretch out thy hand vnto which thou wilt. And agayne, God created man without corruptiō. And concerning sinne, we say, through the enuy of the Deuill, came death into the world.

world. Neither neede we make exception agaynst this authoritie, bicause it is not in the canō. For the Apostle doth authorize it, where he writeth: He that committeth sinne, is of the Deuill. For the Deuill sinneth euen from the beginning. And in an other place: *Diabolus est mendax, & pater eius*, the Deuill is a lyer, and the father thereof, not as your friende Master Dozman doth interpret it, and so was hys father before hym, for that were in dede to make God the authour of euill, which is the marke you talke of. Now euen as the Deuill is authour of euill, so we by his suggestiō haue the next cause in our selues, which is an vncleane hart, lyke as our Saviour saith: Out of the hart procede euill cogitations. &c. Of God we say, and we say againe, and we preache it, and we wyte, and beleue it, and in it we reioyce, that God is neyther the authour of euill, neyther yet would it should be committed. The shepe goe astray, without the shepherdes wyll. The groate is lost, and the poore woman would not so. Christ woulde gather together Ierusalem, as the Hen doth hir Chickens, but they would not. But this we say, that the wayes of God, are not like the wayes of men, that he should not know what thynges were to come. He could not be deceiued in his own creature. He did foresee the fall of Adam, and by his omnipotency could haue made him stand. For who can resist hys will? He coulde haue made him so pure, that he should not haue sinned, euen as he hath now made his Angels, and wyll make the whole number of his elect, that no man anye more shall take awaye theyr loye from them.

And as we are sure this is Gods omnipotēcy, so why he did it not, we cā not assigne any cause, but bicause he would not. For we knowe he hath done al things that he woulde. Yet a cause ther was, and that a most iust, and good cause. For ther is no iniquity with him. And this cause he did knowe in his eternall secret counsell befoze all worldes, so: as much as all thynges are present with him. To enter further into Gods

Ps. ii.

councell

1. Iohn. 3. 8.

Iohn. 8, 44.

Mat. 15. 11.

Rom. 9. 19.

Iohn.

Psalm.

Roma.

Roma. 9.

Heb. 1.

Roma. 9. 22.

2. Sa. 16. 10.

2. Par. 36. 17

Luke. 11. 7.
21. 18.

councell, and aske why he appointed such a course in which the reprobate, both Angels, and men shoulde fall away, this were presumptuous folly. Shall the pot say vnto the potter, why hast thou made me so: The Godly will stave here, and in the feare, and loue of God wil professe, and beleue, both that God ruleth all thinges with his mighty worde, and yet wylleth he no man to sinne. We haue so much corruption in our selues, that we neede no further prouoking vnto wickednesse. Now to Paister Hardings purpose, thus much we saye, that God permitteth synne, and with longe patience doth suffer the vessels of wrath prepared to destruction: but yet this permission we say, doth appertayne vnto the will of God. For he doth not suffer it, eyther enforced, or against his will: neither yet doth he so suffer it, that he doth nothing him selfe. For he ruleth, and governeth, euen their iniquity. He suffereth it not, to rage at will, but guideth it, either to the punishment of the wicked, as he oft punished the Israelites with the wickednes of strange Princes, or to the triall of his elect, as it is well acknowledged of the prophet Dauid, saying of Shimei: he curseth, euen because the Lord hath bid him curse Dauid, yet God made not the malice of Shimeis mynde. Likewise where it is sayde of the destruction of Ierusalem, that God brought vpon them the king of the Chaldeans: God did not ingrasse in Nabuchadoneyzar his great cruelty, but being byed in his own mind, he brought it vpon whom it pleased him. Therfore Christ saith, all the heares of our head are numbred, and without Gods appointment, ther shal not one of them perish. This therfore is our doctrine, God is no cause of wickednesse, but men cannot apply their owne wickednesse, but where it pleaseth God, neither do they exercise their wickednes, but when, and how far his grace doth leane them. For plainer declaration of this, we may compare the grace of God, and the sunne, If the sunne be ouer the earth, ther is then light, if it be gone, then is ther darknes: yet is not the Sunne cause of darknes, but.

but such is the nature of the worlde, where the Sunne is not, there is forthwith darknes: So God is the light, and man is full of darkenes, because of corruption which it hath received. When the light of Gods grace doth shine in this darknes, then man seeth his goings, and walketh forth in righteousness, but if the darknes do not comprehend the light, then man thoro his owne impurity, doth walke in all uncleannes: yet is not God cause of this euill doings, no more then the Sunne is cause that the worlde without it, is darknes. But who so doth receiue this light, he is borne, not of bloud, nor of the will of the flesh, nor of the will of man, but of God. And as S. Paule saith, it is not in him that willeth, nor in him that runneth, but in God that sheweth mercy, for it is he that worketh in vs, both the will, and the deede, euen of his good pleasure. Therefore the prophet Oze saith, thy destruction O Israel, doth come of thy selfe, but thy saluation is of me. Thus we se man doth of him selfe the thing that is euil, God onely doth that which is good, yet in such sort y^e what so euer is done in the worlde, good or euil, by consent, or vnadvisedly, God disposeth al. Chaunce, and fortune hath no place, all maner circumstances are at Gods will, to his glozy, and the comfort of the elect. And this is plainly taught vs in that law of Moyse, wher he that presumptuously doth kil a man, is commaunded to be taken fro the altar, that he may die. For there it is sayd, if any one do kil an other, & haue layd no waite for him, the God hath offered him into his hand. So chaunce is no chaunce, fortune is no fortune, but God is all in al, & therfore it is wel sayd of S. Ierom, nihil accidit bonorum, aut malorum temere, et sine prouidentia, sed omnia iudicio dei accidunt. No good nor euill doth happen without a cause, or by fortune, without Gods prouidence, but al thinges do happen after his iudgement. For al creatures are, as it were, Gods instruments, to vse after his owne counsell: yet man doth of him selfe, that which is wicked. Thus vned the Assyrians, the Caldeans, the Persians, the Grecians,

John. 1. 4.

Ion. 13.

Rom. 9. 16.

Phil. 2. 13.

Exod. 21. 13.

Grecians, the Romans, they through their owne ambition made warre vpon the Iewes, but God appointed the tyme, when it should be a scourge for his peoples disobedience. So in all wickednesse God doth also worke, but he onely that which is good. In the punishment of Iob, the Devil worked to satiate his malice against mankinde, God to the triall of his seruantes faith, that he might poure againe his mercyes more abundantly vpon him. Christ was crucified on the Iewes behalfe, that they might worke, as enuy moued them, but on Gods behalfe, that he might paye the raunsome for the sinnes of the worlde. Now if this be to saye, God is the authour of euill, then hath Maister Harding founde out a true marke, if it be not, he then sheweth in a false ground, and his lying arrowes are broken vpon vngodly stones. Thus it appeareth, what part we gyue vnto God in euill doyngs. And thus the scripture, when so it sheweth, how God worketh in the reprobate, as wher it is saide, ego indurabo cor Pharaonis, I will harden Pharaos hart, we must know God is not he, that loueth wickednes. For God hath said of Pharaos, I know that the king of Egypt will not let you go, but by strong hande. So his wickednesse was of his owne will, when God dyd not mollefy his hart with new grace. But God did vse this wickednes for his glory, euen as he testifieth. For this cause haue I appointed thee, to shew my power in thee, & to declare my name throughout all the worlde. Now to aske further why God did not sende Pharaos more grace in mekenesse of spirite: we must aunswer with S. Paul: O man, who art thou that pleadest with God: He hath mercy on whom he will, & whom he wil, he hardeneth. Our wisdom is but foolishnes to him, we must seeke no further, then Gods word hath reueled. Sure we are, he is a righteous God, & sheweth mercy vnto thousandes of them, that loue him. So that, if by testimonie of our owne conscience, we hang vpon that mercy, and walke as he hath commaunded, the lesse we see is in our selues, the more sure is
our

Exod. 4. 21.

Psal. 5. 4.

Exod. 3. 9.

Exod. 9. 16.

our hope. For how often we thinke on him, so many testimonies we haue of his loue, and we are sure no man can pul vs out of his hands. And thus we doe see the markes M. Harding coulde not shewe at, meete markes for Christian Archers, saue those, which he him selfe hath set vp. With which markes, bicause he was neuer acquainted, we haue to vnderstand, that as he is now a professed enemy, so he was then a dissembler, and a man pleaser. Therefore we yeld vnto him this conclusion, that he hath not taught the Gospell in such sinceritie, as we teach it now. We beleue him with out his oth, he shal not neede to take God to recorde, that hath brought their imaginations to confusion.

¶ Touching the other pointes of your Gospell, which you speake, how so euer I spake once at Oxford of purgatory, and at an other time of the Masse, otherwyse then now by Gods grace, and study of more mature yeares, I haue ben instructed: yet that any tyme I tolde you of the Paper walles, & painted fiers of Purgatory, and that the Masse was a heape of Idolatrye, and the Mystery of iniquity, it is all together false. Those Ministerlike termes of Paper Walles, and painted Fiers, in good sooth I remember not, that euer I heard before your booke came forth.

Harding.

¶ This that M. Harding graunteth here, maketh great presumption y he hath said more. For if he hath spokē against Purgatorie, then he hath confessed those fiers are but paintings: if he haue thought wickednes to be in the Masse, how could he not abhor these former wicked opinions? But we must pardon him in speaking not considerately, & he will prouide to speake little truely. Once he spake against purgatory, an other tyme against the Masse, but very modestly. In dede they be such tender chickens of the Popes brood, that if ye handle them roughly, they

Dering.

they will surely dye. But if Maister Harding do speake now from his hart, when he is so vehement: doubtlesse if he were then so modest, he was an hypocrite. Now his zeale is so much to his holy father of Rome, that he spareth no reproches against Gods ministers. Then his deuotion was so cold in setting forth Gods glory, that he could not spue out his depe dissimulation. But what skilleth it how he preached then, sith he is now reuoked, and like a dogge is returned vnto his vomite: Here he sheweth vs the cause why he was conuerted, or rather peruerted. And in that he is not constant, as he was before in his Religion, the grace of God (saith he) and the study of more matures yeares did instruct me otherwist. This cause doth sufficiently confute it selfe. For Maister Harding changed his Religion in seven dayes, in which he had not many yeares to study, nor yet quiet time to deliberate. Here followeth a little testing at the name of Ministers, and vngodly Metaphozes, to the defacing of their preaching, all not worth the answer. And in dede who so would scoure away all that stoch from his writtings, should leaue him in most places, nothing but white paper.

Harding.

¶ What I should haue done, and how farre I should haue gone, in case Gods prouidence had not changed that state: he sawe, to whom nothing is vnseene. And perhaps in continuance of time, I should haue ioined further with you, except his speciall grace had called me backe, and seuered me from you. What soeuer in those dayes I thought or said amisse, our Lorde forget, and forgeue. Vercy like it is, had not the condition of that time bene altered, that I shoulde haue thought, and said worse then I did, and haue bene carried away further. But nowe I see what great cause I haue to reioyce and thank God, who vsed the change of the time as an occasion, and meane, whereby to chaunge me vnto

vnto the better . For whiles I feared to suffer that I would not , by new condition of the time , I was compelled to seeke the truth , which before I knew not , and willingly to holde that , which before I refused.

In this paragraphe before, Maister Harding saith, that the grace of God , & more mature yeares did better instruct him. But he had little hope to finde many yeares in seven dayes, therfore now he saith, that Gods especial grace, & the change of the Prince, did change him also . So y whether of both did helpe , many yeares in a weeke , or the change of a Prince, he hath called God to witness to a lye. But let it be, the change of the time did change Maister Harding , yet let him not ascribe it vnto God , which is his owne euill doing . Surely for the Minister to turne sodenly with the worlde , it is an vnwented kinde of calling , and such as the holy Ghost hath left none in example . But you defend your selfe with S. Aug. saying. True it is, a man may be brought vnto Christ through feare of punishment, else why serueth authority? Yet as this liked you in S. Aug. to know it might be done, so may it please you also in y same Epistle, to know how it is done. S. August. saith , ac sic ista cogitatione docibiles facti , non in calumnijs, et fabulis humanis, sed in diuinis libris, promissam per omnes gentes inuenirent ecclesiam , that by this due consideration of earthly punishment , we being made apt for instruction , not in mens wranglings , and deuysses, but in the heauenly bookes, we shoulde finde the church promised through all the world. This peece Maister Harding hath concealed. For in his turn he did not seeke for the church in Gods Scriptures , but in mens traditions. Therfore he is little helped by S. Augustine. Nay he doth rather shew y cause, why Maister Harding is now so obdurate , quam multos, saith he, obduratę consuetudinis graue vinculū colligabat, how many hath the heavy yoke of olde custome tyed together , that is

Dering.

*A d vince.
Epist. 48.*

P. l.

might

might be fulfilled in them, the forward servant shall not be amended with the worde of God: so that he not clayming his turne by the aduertisement of the scriptures, but cleayng fast vnto olde custome, hath deliuered him selfe from thys helpe of S. Augustine. Here he maketh a long discourse of his priuate doings, impertinent to his priuate Masse, which I can not meddle with, because I know them not.

Harding.

If I may be beleued, telling that of my selfe, which I my self, & God know best, this is the truth. My errour was of ignoraunce, not of malice. My vnderstanding was obscured, my will was not of selfe purpose peruered. Wherin I offended, it was not so much through malice of will, as through want of skill, I did not with animositie, as S. Augustine calleth it, mainteine what lyked my priuate choise, but ignorauntly I receiued, what guilefully the condition of the time obtruded.

Dering.

Here M. Harding, vpon better aduise, assigneth yet agayne the third cause of hys turning. He hath nowe forsaken better instruction, by mature peares, he taketh holde no more of the chaunge of the Prince, but for his more commendation saith, he was turned by prayer, I trow, by saying our Ladies Vatinnes, & this cause, because it is the best cause, he setteth it out with his best maner of writing, and with the dissolute figure, sometyme speaking ryme, sometyme hauing no reason, he concludeth this third cause, that is here alleadged. But what needeth this any long answer. If his errour wer ignorance, how got he so speedy knowledge? If his vnderstanding wer obscured, how was it so quickly lightened? What booke red he? who was his teacher? Hath he found so many miracles for his priuate Masse, that he woulde haue vs weene he was turned by a miracle? Yet he saith it sothly, that his offence was not so much through malice of will, as through want of skill.

Polw

Now verily M. Harding, this like falling figure, falleth in this place quite out of order. This other repetition about the sayings of our saviour Christ, seeke, and you shall finde. &c. hath preatie turning in wordes, but M. Harding in hys lyfe hath turned himselfe quite from them.

¶ That I proceded no farther in errour, it was the goodnes of God, who with his mercifull hand stayde me backe, from running to the extremitie, that you be run vnto. Hardyng.

Nowe M. Harding can shewe no good cause of his falling awaye in to the power of darknesse, it liketh him to gesse, what brought him so farre into the kingdome of light. For seeing by his hobbs and rousers, his hart was not bysight toward God, he can not iudge, why he was esteemed such a preacher of his Gospell. But this getting at his going forward, is as bayne, as the causes of his retorne haue bene found inconsistent. Satan can turne him selfe in to an Angell of light, to make his Ministers thinke they doe God good service. The idolatrous Israelites would seme to seeke God daylye, even as a nation that did righteously, and had not forsaken the statutes of their God. So M. Harding would faine haue his turning, for his more humilitie, and hys suddaine revolting, for his further well doing. But what needeth so busie searche, in so playne a matter, *ἡ αἰς καὶ ἐαυτῆς τὰ κέρματα*, his own hobbing, and double dealing, made God giue him ouer to his old idolatries, out of which befoze, of his free mercie, he had drawen him. So let M. Harding seeke no farther cause. His iniquities haue seperated betwene him, and his God. God for his mercies sake once turne him agayne. For now he doth nothing, but hatch Cockatrice egges, and weaueth the Spiders webbe. Dering.

Elay. 58. 2.

Elay. 59. 2.

¶ You seme to maruail how I became so perfite a Catho- Harding.
like, P. ii.

like in so shorte a time. As you say, I preached the contrary many yeares, wherein you say vntuly. For neither preached I ful two yeares, and that not many Sermons, neither was I priest before Quene Maries time. So you pretend it to be an impossible thing, that in seuen daies (for of that tyme you speake more then once) I should reade ouer all the Scriptures, Counsels, and Doctours. as though a man by Gods speciall grace, could not be turned from errour to truth, whose hart was not stubbornlye set to mainteine a part, nor yet drowned in manye errours, vnlesse he first read ouer all bookes of Diuinitye. What meane you M. Iewell. Wil you appoint God a tracte of tyme to work in, when he toucheth the hart of mā? S. Ambrose could haue taught you to iudge otherwise, wher he saith *Nescit tarda molimina sancti spiritus gratia.*

Dering.

How Maister Harding in a long discourse commeth again to his former matter, and as the Poet saith, sopitos suscitāt ignes, stirreth a broade againe the fire, that was well raked by, and telleth vs a new cause of his turning, and that was Gods secrete inspiration, and therto alleadgeth the sayings of Ambrose, and Leo, and the exampels of Elizeus, Paul, and Mathew. As touching the grace of the holy Ghost, I must needs confesse, it needeth no protracte of time. It may make in one moment, of a plough man a Prophet, of a persecutour an Apostle, of a Publicane a Disciple. But shall Maister Harding therefore think, that by the same spirit he was made of a preacher an apostata? And for further profe of this, he telleth vs when he was made priest, as though he had taken the charecter of the beast, and fallen downe, and worshipped him, by the mocion of the holy Ghost: Better had Maister Harding stode to his other causes, that longer yeares gaue him more vnderstanding, or the change of the Prince chaunged him, or else he was conuerted by prayer, then to make the holpe
ghost

ghost author of his euill doing . But **M** miserable state of that man , that shoulde be plunged thus in errors , and yet seeth not his sinnes. Such confidence had the Jewes in al their fornications , that being stirred to repentance, would deny their euill doing , and saye wherein shall we returne?

Malac. 3. 7.

¶ And why doe you charge me with the suddaine change of seuen dayes ? Was it not one whole yeare after king Edwardes death , before I came in pulpit ? And did I not of myne owne accorde, without all compulsion, or request of others, simply, and fully acknowledge, and confesse my former ouersight, and error ? Was not all the vniuersity of Oxforde witnesse hereof ? O Maister Iewel, I doubt not, but by that my voluntary and humble confession, I haue put the Diuell to silence, thorow the same. He shall not haue power to obiekt vnto me myne errour before Christ our Iudge, in that dreadfull daye .

Harding.

¶ Now least for all this trifling , we shoulde accuse **M. Harding** of rashnes, in fine he bringeth a whole yeares deliberation . But Lord what manner of defence is this ? After so long reasoning, to proue nothing . Was all this defence of a sodaine chaunge to excuse the thing , hee neuer committed ? This was the first cloke for his turning . If it shadowed it well , why did he cast it of ? If it did not , why doth he take it now againe ? Cast it away Maister Harding, if you be happy, your turning and all, and yet againe turne once for the better, you haue not put the Diuell to silence with this turning, our Lord deliuer you from him. It is he that walketh through dyce places, and when he can finde no rest, returneth thither againe from whence he was driven out , and as thonghe he had found you sweapt, and garnished, so after made his ingre-
dience, in your seuen folde wickednes. You say Maister Iuels malice.

Dering.

Mat. 10. 15

malice dooth seme to passe the malice of the deuill. But it is ynough for the Disciple, to be as his Maister is, and the seruant, as the Lord. If they haue called the Maister of the house Beelzebub, how much more them of his household? The authozity here brought of S. Cyprian, is to litte purpose. But had you better considered that Epistle, you would with better aduice haue spared the reuerence of that good Bishop. You know what his name doth signifie. And S. Cyprian saith, this alwayes is the worke of the deuill, that he should be lye the seruantes of God, and with false opinions, gloriosum nomen infamet, flander their glorious name, that they which are very shining in the testimony of their owne conscience, might be defiled with other mens reporte. Wel God graunt vnto you, according to Maister Juells prayer.

Harding.

¶ But what meant you Maister Iewel of all men, thus vn courteously, and with all verye falsly, to deale with me?

Dering.

After all these deuices in defence of his owne doing, he fashioneth a new inuention against his aduersary, and in long examination of his whole lye, he hath espied in him once, a little going back, and of that would faine make a coner to hyde his owne apostasy. And that this peece of the Epistle may be all lyke in it selfe, he maketh the first entry with an open lye, and saith, Maister Juell hath reported falsly of hys turning. But the world is witnesse both of Maister Juells saying, and Maister Hardings doing. But he goeth forwarde, and asketh Maister Juell this question: Are not you one M. John Juell, that once subscribed to certaine articles? &c. Why bringeth M. Harding this? This is confessed in his aunswere to Doctor Cole. Therefore I graunt Maister Harding it is even he, that when the anointed of the Lorde was taken in your nettes, vnder whose shadow he shoulde haue ben preferred

Lam. 4. 20.

ned among the heathen, he was scattered among the other shepe, till God turned his hand vpon his little ones, to carry forth his name among the Gentiles. But marke good Christen reader, what this man hath espyed in this Bishops lyfe. He did once subscribe in S. Maries church in Oxford, & did not all Christs Disciples once forsake him in Ierusalem? Did not Peter dissemble at Antioch? Did not Paule haue his head at Cenchrea? did he not circumcise Timothy at Lystra? Haue not all the seruantes of God, Patriarches, Prophets, Apostles, and martyrs done as much? Is this the greatest fault you can laye to that good bishop, that for feare of your tyranny, he did once write John Jewel: God be prayesd, that hath so directed y^e course of his seruant, and God send vs all his spirit, that do professe his Gospel, that our liues may so answer our profession. Now touching those disputations at Oxforde, where Maister Harding saith, the bittermost was heard, that could be brought on our syde, that is one among his other vntruthes. It is known how vncourteously those reuerend Fathers were entreated, their sayings coulde not be heard for the others shamelesse hissings. This commendation of Maister Hardings catholike Doctors is out of season. Their learning, because it is Gods gift, I do reuerence, their blage I detest, and abhor. The rumours of some of their doings, are yet hot in Cambridge. If I would make base notes in the mergin, as Maister Hardings companions do vse, where they doe speake slanderously, I could say the truth, and make a Christian mans eares to glowe at their filthynes. But God amend them, and let the report of their euill, be buried with their euill.

Zacha. 13. 7.

Math. 26. 36

Gal. 3. 11.

Actes. 18. 18

Actes. 16. 3.

¶ What if God so dispose, that nowe also the hart of the Prince, detesting the lewdnesse of their liues, who professe your Gospel, and seing the vntruth of your doctrine, and lamenting this vniuersall decay of vertue proceeding thereof, and the vtter damnation of so many soules, be wholly bent to restore the Catholique Religion

Hardyng.

Religion of the Church, and abandon all these wicked new deuises of Geneva? What will you then do?

Dering.

Now after that Maister Harding hath enquired much after Maister Juells inconstancy, and can espy little worthy reprehension, in an vncharitable imagination, he will needs gesse what Maister Juell would doe, if he were againe put to his triall. And here with a sighing supposition he doeth feede his Popish beine, and asketh. What if God so dispose the hart of the Princes. &c. To this I aunswer, that if God should so do, his iust iudgement should be vpon the sinnes, as well of the Prince, as of the people. For it is his mercy that we be not consumed. But what if God will not so deale with his enheritance? What if he wyll not shew his people such heauenly things? What if the king of Ashur shal overcome vs no more? What if we shal no more be led captiues into Babylon? What if the teeth of the wicked are broken? What if destructions be come to a perpetuall end? Surely if our iniquities doe not turne away Gods blessings, the hope of the bringodlye is like a thynne some, that is caried away with the streame. As touching our Princesse, hir hart is in the hande of the Lord, and though we be no men pleasers, yet this is the contentation of our conscience, that we see in hir the expresse tokens of the childe of God, and we are witnesses vnto our selues, how willingly we obey hir. David was a good king, though he would builde God an house, though he it liked him not, that the tabernacle shoulde be couered with Goates beare. Ionathas was a good king, & very zealous, though the high places were not taken away. Ezechias was a very godly king, though when God left him, so trie him, & to knowe all that was in hys hart, he found him faultie. Iosias was a vertuous yong Prince, as euer was in Jerusalem, yet he was a feard of Necho king of Egypt. Deborah was a good Quene, and is not blamed in the scriptures, yet no doubt she was not without

Psalm. 60.

Psalm. 3,
Psalm. 9.

Isa. 5.

1. Sam. 7.

Josaphat.
1. Par. 21. 8

1. Para. 31

2. Para. 33.

with out fault, and what if our Quene, that hath restored Gods religion should doe something, that liked Maister Harding? Doth he therfore thinke, she will peruert the wayes of the Lorde, and set vp againe his Romish Idolatries? Their prophecies are now expired, and that olde rotten Epistle before the confutation of the Apology, is now forgotten. From what stomaks such flatteries proceeded, it is not hard to iudge. But peace be vpon Quene Elizabeth, and vpon the Israel of the Lorde. For this great decay of vertue, wherof Maister Harding complayneth, it is not in the worde of God, it is our corrupte manners. This is an olde obiection made against true Religion. S. Paul doth complaine of it, that for this cause Gods name was euill spoken of among the gentiles. So wicked Jewes would complaine: Since we left to burne incence to the Quene of heauen, we haue ben consumed with the sword, and with famine. Yet the leaning off of their Idolatry was no cause of their euills.

Roma. 2.

Iere. 44.

You did once confesse to mee plainly in Sarisbury, when ye came thither in visitation, that you neuer lyked the Supremacie of the temporal Princes ouer the Church of England. Did you not tell mee, that it stode neither with Scripture, nor with Doctours, nor with the iudgment of the learned men of Germany, Geneua, and the parties where you had ben? And why then preach you not this Doctrine abroad?

Harding.

As touching this priuate talke of Maister Juell, had with Maister Harding at Sarisbury, concerning the Quenes supremacye, it is a malicious lye of Maister Hardings vncharitable hart. If it were true: yet I might well aunswere with the Philosophers, that there are .iiii. sorts, in whome is singular impudence, in a woman, that putteth on a mans garment, in a gheast, that thinketh him selfe as god, as his hoste,

Dering.

in him that will be talking of Princes, wher he hath no occasion *ὅς πιστευθέντι ἀπ' ἐξῆκ' ἑνὶ καὶ μὴ σιωπῶντι*, & in him that when a thing is tolde him in secrete, doth tel it abroad openly. Now if this accusation were true, yet what witnesse hath Maister Harding to crye out of his impudency. But what if it be false? What if it be a shamelesse lye? A chriſtian man will saye with weeping eyes: God amende the euill speakers. But Demosthenes sayd to the people of Athens: If you see a Viper, or a byting Spider, though they did neuer sting you, yet you will kill them, *ἐν αὐτῇ τινῶ τροπον ὡς ἀνθρώποις ἀδυνάτοις, καὶ ὅταν συκοφάντῳ καὶ ἔχῃ τὴν φύσιν ἀνθρώπων ἰδῆτε*. Like wylse O ye men of Athens, when you see a slanderer, hauing this vipers nature, tary not till he sting you, but kill him as sone as you se him. If this accusation were true, the very Gentiles could not abide it, if it be false, they thinke M. Harding not worthy lyfe. And that it is false, his own words are a sufficient witnesse, which say, he spake after the opinion of the learned men in Germany, and other where, who do all graunt that their is no authoritie in the earth next vnder God aboue the authoritie of a Prince, and that in all causes, and estates ecclesiasticall, and temporall, euen as S. Peter sayth: Submit your selues vnto all ordinaunce of man, whether it be vnto the King, as vnto the chiefe, or vnto gouernours, as vnto them that he sendeth. This supremacy which S. Peter graunteth vnto the king, the papist wil in no wise acknowledge, but will haue the proude Pope to treade vpon the Emperours neck, and Princes to holde his stirrop while he goeth to horse backe, and waite bare foote at his gates, to abide his papall pleasure. God Lord how was that worlde drunken with superstition? We giue our Princesse hir authoritie, we submit our selues to hir gouernment, she is the anoynted of the Lord, and chosen chiefe ruler of his church of Englande, and God graunt hir many yeares to reigne, till the fretting enuy be confounded in all flattering stomackes. That euer Maister
Juell

Contra. Ari-
 stog. pr. doc. 1.
 in fine.

1 Pet. 2. 13

Juell denied his supremacy, it is doubtlesse an abhominable
 lie, forged out of secrecy, because it should not be couinced by
 witnesse. But it shal not be a misse, because this thing cometh
 to question, to note what P. Juell might saye, and what the
 Prince must doe. It is not vnknown, what authoritie hath
 bene giuen vnto the Pope, that he hath rule both of heauen
 and earth, and he that taketh one iote of this authoritie from
 that church, is an hereticke. And that he may not be iudged,
 as Pope Boniface hath decreed, though he drawe innume-
 rable soules headlong into hell, and that he hath all know-
 ledge in the closet of his brest, that he can dispence against the
 Apostles, and against the old testament, and that we must a-
 bide the yoke that the Pope layeth vpon vs, though it be in-
 tollerable, and that seate is apostolica sublimitas, euen as
 high as the Apostles, and that quicquid statuit, quicquid or-
 dinat, what soeuer the Pope appointeth, what soeuer he ordet-
 neth, perpetuo, & irrefragabiliter obseruandum est, it must
 be obserued for euer, without any contradiction. Suche blas-
 phemous authoritie giuen vnto the Pope, made, that in the
 time of restoring the Gospell, euen good men attributed more
 vnto the Prince, then was conuenient, and flatterers more
 then was to be borne with all, as in the time of the sixe arti-
 cles Bishop Gardiner, and his felowes, did vnto King Henry
 the eight, when they gaue him authoritie, in the church of
 God to institute or disanull Lawes, as it lyked him best, to
 forbid the mariage of ministers, to deny the people the cup in
 the Lords supper. The graunting of such authoritie is flattery
 in the subiect, & the receiuing it, presumption in the Prince.
 The church is y sponse of Christ, purchased with his precious
 bloud, and ioyned vnto him, euen as a woman vnto his hus-
 bande. The Prince is here a subiect, and may set the church
 no Lawes, but as his heade appointed. Christ doth sanctifye
 his church with the washing of water through the worde, that
 is, with baptism, and the preaching out our iustification in

*Dist. 22. om-
nes.*

*Dist. 40. Li
Papa.*

*De. cor. prob.
proposuit
glossa.*

*Dist. 19. in me-
moriam.*

*Dist. 19. enim-
vero*

Ephesi.

D. ii.

his

Amos. 7. 13.

his free mercy, if the Prince say it shall be sanctified, with crossing, and creeping, with diredges, and Trentalls, with holy Breade, and holy Water, with Pilgrimage, and Bonfiers, the Prince is rebellious, and the Subject must yelde his lyfe. Then for a bryefe conclusion, if the Prince will make any new holynes, or forbid the minister to preach y word, that is wrytten, or if he will say we shall Prophecie no more at Bethel, bicause it is the Kings chapple, and bicause it is the Kings Courte, it lyeth not in his authoritie. Who be vnto the Prince, that shall be so led with error. But if the Princes will doe nothing, but she will aske counsell at the mouth of God, if she will humble hir selfe vnder him as low as the poorest creature in the world, if she will set out his glory, and re-
 ye-
 presse the wicked blasphemyes of the honorable, if Christ crucified for hir sinnes, be alwayes pictured before the eyes of hir soule: then shall she runne a happy course, and in the end haue a happier garlande. If she shoulde haue of enemies, hir owne conscience shoulde make hir without feare, if all iniquitie should stirre vs to rebellion, she should sit vnmouable. The Lord hath placed hir, and who is he shall put hir downe? She is a good nurse of Christs mysticall body, and no authority is alone hereof, yet in all this supremacy we tye hir vnto the worde of God, and as she hath regard vnto hir owne soule in the name of hir God, we charge hir not to go beyonde it, In this is hir prerogative, that she can inforce other to this obedience, and no man can enforce hir. This supremacy Maister Iuell did neuer deny, the popish supremacy no good man will graunt. Let it then be condemned, wherewith Maister Harding maketh by this tragedy, that we teach one thing at home, an other thing abroade. After this vsuall inuention he frameth a little Philosophy of his owne, and then furthereth it on Epicure, wherewith he faineth his comparison. Now let the indifferent reader iudge, which of these is the wauering man, Maister Iuell, that in his life hath gone not one hower backe,

in earth above her.

backe, oꝛ Maister Harding, that many yeares hath preached contrary doctrine. Doubtlesse had he liued in Seuerus time, notwithstanding this long apology, his armour shoulde haue ben pulled off, and he left naked in token of an apostata, and his aduersary commended, that in all his lyfe hath ben founte so constant.

*Alex. ab. cl.
lib. 2. cap. 13.*

¶ What fault so euer you finde with my chaunge, certaine it is, al chaungs be not reproveable. He chaungeth wel, that chaungeth from euil to good. It is a happy chaunge, that is made from errour to truth, from schisme to vnitie, from heresie to right faith, from contempt of Religion, to the loue of Religion, from darkenesse to light, from pride to humilitie, from pleasing men, to study how to please God. Who so euer maketh this chaunge, he is not to be accompted mutable, nor inconstant.

Hardyng.

Hitherto Maister Harding can not deny his turning, notwithstanding it should preiudice his estimation, he thinketh good to commend it, true it is, he turneth well, that turneth for the best, it is better to returne, then to run alwayes euill, but whether you haue made this turne, oꝛ no, it must be tryed not by your worde, but by the truth of God. The Prophet Dauid doth aske the question how one shoulde turne aright, and doth aunswere him selfe, by taking heede vnto Gods worde. Now I appeale to Maister Hardings conscience, what part the worde of God did worke in his turning, he maketh continually crying out of the church, the church, but very deepe silence of the worde of God. Yet Christ saith, heauen and earth shal passe, before his word do passe. S. Paule saith: We may not beleue an Angell, that preacheth any other doctrine. S. Iames saith: It is the word, that can saue our soules. S. Peter saith: It is as sure, as the voice of God him selfe, that was herd from heauen, and what meane these men vnder a vaine title of the

Dering.

Psalm. 118. 9.

D. iii,

church,

Math. 28.

Jer. 3. 16.

your church hath

Psal. 118. 42

church, so to neglect it? Christ promised to be with his church
 untill the latter end of the world, but his word is his presence,
 not mans inventions, his Euangelies are our learning, not
 superstitious ceremonies. The dayes are now come, that we
 shall say no more, the arke of the couenaunt of the Lord, but
 by Christ alone we must make our prayers, and by him alone
 offer by the sacrifice of praise vnto God, that is the fruit of our
 lippes which confesse his name. Therfore if you will make a
 good turne, you must turne to that church which turneth only
 vnto him, and to the simplicity of his Gospell. But you have
 put on the adulterous attire of strange intercession, and
 clothed hir selfe with altares, and altare clothes, with Copes,
 vestimentes, Albes, Tunicles, Curtaines, Sensores, Can-
 dlesstickes, Crosses, and such other. You are not turned from
 errour to faith, but from the church of God, to the synagoge
 of the deuill. And for our owne defence with the prophet Da-
 uid we make aunswere vnto the blasphemers: Our trust is in
 the worde of God. After this Maister Harding findeth fault
 with to much constancie, and considering his owne changes,
 woulde haue it seme some commendation to turne vp, and
 downe a little. Then he bringeth in the examples of Arrius,
 and certaine heretickes, which in their owne opinion were
 founde to obstinate, and compareth Maister Juell with them
 in wilfulnesse, and otherwise speaketh contumeously against
 him, and for all this, will be iudged by his Reioinder. Nowe
 consider good Reader what maner of wryting this is. In long
 talke befoze he required that his doings might be wayed, and
 doubted not, but Maister Juell should be founde the more vn-
 constant. Then fearing that he coulde not colour the great
 difference between them, excuseth his own turning, as though
 he had done well. Now that his writings might be as vncon-
 stant, as his lyfe hath ben, he ouerthroweth quite his first ac-
 cusation, and confesseth that Maister Juell hath ben as obsti-
 nate, as euer was Arrius, or any hereticke, which had rather
 dye,

dye, then in any point to seme to relent. If this be true, wher
is all that a doe which was made about the six articles, and I
know not about what subscription? *M. Harding*, oportet
mendacem esse memorem, it becometh a lyer to be mindfull.
Giue Lord vnderstanding, and *M. Hardings* writings shall
neede no aunswere, one lease doth confute an other. Concer-
ning these examples, which he vseth, it appeareth, that as in
these tragedies he hath set apart al honesty, so in mani places
he hath more shew, than learning. How can this saying agree
with it selfe, some had leuer suffer death, then to seme at any
time to haue ben out of the way, they vse examples of Arius,
Macedonius, Nestorius, Eutyches. Did not diuers Arians sub-
scribe in the Councell of Nice, and made open protestation,
that Arrius held the same sayth, which the Councell set out?
And did not Arrius himselfe make the same profession, both
in word, and writing vnto Constantinus the Emperour, af-
ter his return vnto Constantinople? Did not Macedonius so
vse the matter, with Alexander B. of Constantinople, that
when he dyed, he commended him to be his successour, and af-
ter set vp by the Arrians, and deposed by the Emperour, dyd
he not quite forsake his Arrian heresie? Did not Eutyches, cō-
fessed to the Councell of Constantinople, send one in his rōme
to subscribe to the sayth of the Ephesine, and Nicene Coun-
cels? Did not Nestorius cry in the open councell at Ephesus,
Dicatur Maria Deipara, & cesset hæc molestia, let Marye be
called the Mother of God, and let this trouble cease? Thys I
haue shewed, that it might appeare, howe fitlie *M. Harding*
doth apply hys examples. Now hys writings standing thus,
sometime without learning, often ill agreeing, and most com-
monly without honestie, what skilleth it in this behalfe, if the
Reioynder sit in iudgement? They say, a scabble horse is good
enough for a scanle Squire.

Sozom. lib. 2

cap. 21.

Theod. lib. 1.

cap. 34.

Toerat. lib. 3

cap. 25.

Sozo. lib. 4.

cap. 27.

I say not onely as you do in your preface, but in this Re-
ioynder

Harding.

ioynder I do manifestly proue in due place, some Doc-
tours by you to be vntuly alleadged, some corruptly
translated, some peruerly expounded, some guile-
fullye applyed, their woordes sometimes abridged,
sometymes enlarged, sometimes altered, sometimes
dissembled. With these fallie sleighes you burthen me in
word, & with the same here I haue charged you in dede.
Sundry auncient fathers, which you deny, by good au-
thority I haue auouched. Your own childish argumēt,
falsly, and fondly by your selfe deuised, and fathered
vpon me, I haue wholly contemned, and so returned
them vnto you againe. For the. 45. Vntruthes, which
you pretend to haue noted in my aunswere touching
your first Article, I haue returned vpon you. 225. noted
in your Replie of the same Article. Those which you
impute vnto me, be now already partely, and maye
shortly be iustified. And therefore proued not to be vn-
truthes at all. Yours you shall neuer iustifie. When you
attempt it, you shall do it, but with a multiplication of
infinite other vntruthes.

Dering.

Now M. Harding, as he is wittie, seeing it is not all golde
which he hath made to glister, and fearing least hys colours
might be rubbed away from his writing, vpon good courage
sayth boldly, he hath spoken nothing, which he will not proue
in his Reioynder. Much after such a sorte began Cyclicus the
Poet, fortunam priami cantabo, & nobile bellum, and when
Cyclicus hath made an ende of his Iliades, M. Harding shall
be as good as his word. He chargeth M. Iuel with corrupting
the fathers, yet in all this Reioynder, as appeareth by hys
vntruthes, he is not able to conuince one authoritie of false-
hood. He sayth, there is no proue in M. Iuels Preface, yet in
his own Epistle, here is neither truth, nor honestie. The chil-
dish arguments he will passe ouer with silence. So he doth in
dede many of them, and a great peece of thys first article be-
come. Where no shew of aunswere may be had, silence can do
least

least harme. But Maister Harding, though he saye it, yet perhaps will not sticke much in this. Upon entreaty he will yelde vnto vs true allegations of the Doctours, and will sticke to take vnto him his Arguments againe, but touching the .44. vntruthes, in that he will neuer yeld. They are all iustified, and shall be iustified, and .225. returned vpon Maister Quell, which shall neuer be answered, and if we but attempt it, we shall but multiplye moe Vntruthes. But softe, good Reader, be not a fearde of banity. I remember a certaine Lacedemonian, that when he sawe one tying together longe circumstances of speech: Now I make God a bolwe sayde he, this is a hardy man, that when he hath no reason, yet can roll his tongue so handsomely, and what other is this of M. Hardings, but tongue rolling his owne Vntruthes, he saith are all iustified. Yet Maister Stapleton confelleth that in one place Maister Harding was ouerseene. I haue returned saith he 225. vntruthes, yet he hath turned some one of the .7. times. If he had serued them so all, he had returned aboue fiftene hundred, and these, as he saith, can not be answered without multiplying of mo vntruthes. How true this is let the reader iudge. Sure for my part, if it be so, I will reuoke that I haue written. But this I must forewarne them, I doe not take it for vntue, to say their Pope is Antichrist, and their Masse Idolatrous, and their church a sinagoge of iniquitye. If otherwise I make any vntruth, either in misconstruing the worde of God, or falsifying other mens authoritie, by Gods grace, when I shall vnderstande it, I will reuoke it, but my conscience is yet cleare, I haue written nothing deceitfully.

¶ Sith it is thus, the best aduise I can giue you, is first, to consider better of these matters, and to call to your minde, what hath moued you to enter so farre. Next, how faithfully you haue delt in the same. Then what

Harding.

P.1.

rewarde

rewarde you may looke for in the ende.

Dering.

1. Sam.

Of this wicked Epistle gentle reader thou art now come to the perozation, although it be long, and odious, as the manner of olde buyldinges is to haue wide ruinous kitchins: yet thou shalt do well to reade it, to learne to take heede of such manner doing, and although the filthy synckes be somewhat lothsome at the first, yet by the grace of God the sauoꝝ shall not infect thee. First saith he, what moued you to enter so farre. Doubleste Maister Harding the free mercy of God the father, poured vpon him through Jesus Christ, & this was the efficient cause. His ende was to glorifie God, that God might glorifie him againe, foꝝ his faithfull dealing. It hath ben such as flesh, and bloude coulde suffer. That which is wanting shall be accounted vnto him by the merit of his sauiour Jesus Christ. The rewarde that he looketh foꝝ, is not of merite, but of grace, and it is the inheritaunce of that kingdome which was the poꝝion of Gods chosen, ordeined from y beginning. Now these beginnings being thus, Maister Hardings further running can be but hastening to new lyes, what so euer he shall further say of Maister Juells pꝛofession. These other vngodly words, y came after, full of much bitterness, are not woꝝthy aunswere. Euery one may inuent them, that delighteth in euill speaking, and they can not cary any good man to mistrust.

Harding.

If this counsell can not sincke into you, if neither this, nor any other the like aduise shall take place with you: what is my parte to do, but to leaue you to your selfe, and to the will of God?

Dering.

After sundꝝ waies atempted, how Maister Harding might bring our doinges into suspition, at the last very inodesse he doth leaue vs vnto God, but by and by he breaketh out againe.

gaine, he cannot suppress his coler, and soz a full prose that all his fayer speaking is hipocrisy, he raueth streight so out of measure, that he doth excede him selfe, not prouing anye thing, but as if his worde were Apollos oracle, he presumeth with out controule to speake what he listeth, and goeth alway so fast in his frothy matter, that contrary to his wonted cunning he forgetteth how to speake, soz after a great heape of words, of which euery one according to his number doth specifye a new vntruth, he writeth thus. Leane to do as not only through your whole Replye, but also through your first article you haue done. Who euer spake after this maner? what writer? what scholer? what childe? when you after ^{επειδὴ} doth signifie nothing. This phrase of Maister Hardings shal be allowable, but that surely he shal not onely neuer proue, but also not before he set out his next booke. After this vncomely speaking he bringeth in very absurd matter, and chargeth Maister Juell, because he bolstreth by his Religion with the authorities of late wyters. Yet where Maister Harding bringeth one sentence out of the olde fathers, giue me leaue in a doutfull matter to vse one of Maister Hardings gesses, Maister Juell, I thinke bringeth twenty. But what forceth he to speake, that speaketh, he knoweth not what:

¶ If you intend to write against any of our Treatises, cul not out our sayings forth of a whole heape, as your manner is, leauing what toucheth the point in controuersie, and taking parte that being put alone and besides the rest, seemeth to haue lesse force. Harding.

¶ It were hard to finde such an other Caligula, that so appro- ueth this ^{ἀδικοῦμεν} a shamlesse behantour in him selfe. He chargeth Maister Juell with culling out of sentences who lay- eth forth his whole aunswere word for worde, and findeth no fault with him selfe, that skippeth at aduentures, sometime Dering.

two leaues at once, and aunswereth not a worde. Againe, about this he vseth a heap of vaine words, as though in much bibble babble all controuersy were decyded. This maner of wytyng doeth make me remember a certaine Lacedonian, which toke a nightingale, and pulling of hir fethers, when he saw hir little body, thou art even a voice saide he, and nothing else, and surely Maister Harding is but a nightingale take away his fethers, that is his gaye wordes, and there is nothing but a little withered carcase vnderneath. He accuseth Maister Iuell of a childish wit, but with how childish a iudgement, who seeth not? I will make no comparison of the man, he hath nothing, which he hath not receiued, if any man doe not thinke hym as well learned as anye Englishe Louanist, if Apollo might awarde him his hyre, he shoulde haue Midas eares. It forceth not what correction Maister Harding vseth to discredite his Replie. All the learned men in Englaſd will seale it with their iudgement, & it sheweth a rare replier. He talketh of burning it, and no doubt him selfe woulde cary a fagot to helpe make the fyre, but it is cast in a good mould and shall keepe his fashion, notwithstanding this rable of new carpenters that woulde disfigure it.

Harding.

Remember Maister Iewel, it is the cause of God, you would seme to treat. God hath no nede of your Lyes. Leaue wrangling, ieasting, scorning, mocking, scoffing. Contend not about wordes, and syllables, forsaking the matter. Obscure not the truth with vaine Rethorique, ouerwhelme it not with your abundance of woordes. Bring not confusion to the matter, when it is cleare of it selfe, make not shew of victorie, where you are least able to answere. Make not your reader to laugh, where he would be taught. Affect not so much to be pleasant, seeke rather to be a true handler of Gods causes. Put not the hope of your victory in the coldenesse of your Aduersary, but in the truth of the matter. Refuse not

to stand to their iudgemēt alleadged against you, whose witnesse you bring for you. Allow not a writer in one place, condemning him in an other place.

Nowe sure if M^{as}ter Harding were a boy in the Grammer schoole for this pretie tale he deserved to go to play. I haue not sene one in copia verborum barte a sentence more handsomly. And how shall all this be answered? Euen as Cleomenes answered the Ambassadors from Samos, to such a long oration of so little purpose, the whole hangeth so loosely, that the beginning I can not remember, and therefore I vnderstand not the middell, but such things as are in the end are altogether disallowed. For M^{as}ter Harding sayth in the ende, he is a colde aduersary, if he meane colde in religion, it may be well graunted, if otherwisse colde, it may not be allowed, loke what heate of wordes eyther will, or abilitie can better, in his Epistle, and Replynder, there is nothing wanting.

Dering.

If you wil vse the testimonie of the Scholemen, and Canonists, consider it to bee reason, that you subscribe to their fayth. It is well knowne vnto you, they be catholike in doctrine, as whome therefore you account for Papistes. Yet who euer alleaged them so thicke as you haue done, though to no purpose, in your Replie? It seemeth you were desirous to shew all your wares at one market. Vse their testimonies, and beleue them. If you beleue them not, what meane you to vse them?

Hardyng.

Now M^{as}ter Hard. hath gone well forward in vnttruthes, as the violence of his nature draweth him, he falleth into a paradoxe. If you vse a mans authoritie (sayth he) it is reason you subscribe vnto his religion. What reason is there in these words? or who would speake thus, that knew what to speake well? Doth not M^{as}ter Harding meane to blind the eyes of

Dering.

P. 19.

the

Act. 9.

*Divin in ver.**Plut.**Phil. 2.*

the simple, when he will adventure to speake such monsters :
 or hath he not little to say, where he taketh hold of this: Christ
 used the testimonie of the Scribes, and Phariseis, of Pindarus
 an Ethnike Poet. S. Paule of Epimenides. Yet it is no rea-
 son Christ should subscribe to a Jewish religion, Paule should
 become an Ethnike, I neede not make this long by examples,
 they are in maner infinite every where to be founde. But bi-
 cause M^{ayster} Harding maketh this so straunge, I must put
 him in mind of a saying that Tullie useth against Verres: Tu-
 um testimonium, quod in aliena re leue esset, id in tua, quo-
 niam contra te est, grauissimū debet esse. The witness which
 in an other mans matter were little worth, yet in thine own,
 because it is agaynst thy selfe, it must be of great authoritie.
 Now surely this saying of M^{ayster} Harding is verpe grosse.
 But yet ludus, & iocus, præ ut huius rabies quæ dabit. It is
 nothing, if you compare it with that which followeth. He bid-
 deth M^{ayster} Jewell leaue off to fill his readers eares with
 vaine, & false fables. Now Lucullus may haue leaue to speake
 like Cato, & Antonie to accuse Tullie, for placing shakeluck-
 lers in the Capitoll. Gracchus may speake of sedicion, and
 Verres may reprove men of theft. M^{ayster} Harding doth find
 fault with fables. I must aunswere as Tullie doth: O miserū
 siue hæc tibi nota non sunt, siue sunt, qui apud tales viros tam
 impudenter loquare, O wretched man whither he know it,
 or know it not, that speaketh so shamelesly vnto his readers.
 M^{ayster} Jewell hath not one tale to proue any article. M^{ayster}
 Harding and his companions haue aboue one hundred thou-
 sand to proue their religion, and howe could it be otherwise,
 when the Legend it selfe, whence they set their diuinity is no-
 thing but lyes. After this, because M^{ayster} Harding can espy
 neuer a fable auouched by M^{ayster} Jewell, he thinketh good to
 charge him with that, he sayth not, wherby such as will beleue
 him on his word, may think at the least he hath brought som-
 what for himselfe, and vpon some such consideration this he tel-
 leth

M. Hardings Epistle.

III

leth forth his tale.

¶ Where as you make so much adoe with me for one vision of S. Basile, which neuerthelesse is reported by men of good credite, remember your owne selfe are not able so well to iustifie youre owne fables, which you tell at the beginning, as that Pope Gregorie, whom you had rather call Hildebrand, was a Necromancer, and a Sorcerer. that Emperor Henry was poysoned in the Communion bread, that Pope Victor was poysoned in the Chalice. Hardyng.

¶ Here, Christian reader, thou hast foure lyes in foure lines. Dering.
First sayth he, Master Juell findeth much fault with me for one fable, that is one lye, for Master Harding hath manye fables, one out of Abdias. diuif. 5. an other oute of Leontius. diuif. 32. the thirde out of Amphilocheus, diuif. 33. beside all the allegations out of other petie Doctors. This is then one bnt truth, sozasmuch as M. Hardings words seme to acknowledge but one fable. The second lye is, that it is reported by men of good credite, and that is not so. Vincentius, and Antonius are of little better credite in their histories, then Arthur of little Brittain. I haue not numbred their lyes, but sure it is, neyther of them haue so fewe as a thousande. For triall, read the booke, and if thou go ten lines without a lye in Antonius, thou must light vpon the coner, and in Vincentius thou shalt not seeke much further. *Antoninus.* These Authoꝝ then are not of good credit. The thirde lie is, that maister Juell is not so well able to iustifie the histories of Victor, Henrie, and Hildebrand. For he can hardly alleage any of lesse credite then Vincentius & Antonius. But let the defence of the Apologie be a triall of this matter. The fourth lie is, that these fables are Master Juells owne. For he doth not so much as once say they be true, but onely writeth that this it is reported, and he alleageth Hermannus

mannus contractus, neyther in that place doth M^r Payster Inell care whether they be true, or no. But M^r Payster Hardings tale of Amphiloehus is soothly auouched, set out with many circumstances, and made a solempne proufe of his priuate Masse. Yet I haue heard many better tales tolde by olde women of Robin goodfellow. Then the warest counsell that I can giue him, is, if he will further his Masse, let him speake no moze of fables. The residue of this Epistle, which is very little, is concerning certaine vntuthes, which are aunswered in theyr places, the maner and forme of wytyng is still like it selfe, full of vncomey woordes against the Replie. At the last he concludeth thus.

Harding.

¶ If men be not vtterlye blinde, and as I may say, so bewitched with the spirit of errour, and lying, as to beleue what soeuer you say, be it true, be it false: I doubt not but after they shal haue read my Reioynder, and what is written by others here of late, in their iudgement your Replie shall finde small credite. Nowe to ende. If you feare not God, to whome of so many vntuthes you shall giue account, yet reuerence man, of whose worldly estimation you depende. For my parte, I shall pray, that eyther God moue your hart to repent, and amend, or that he giue the people grace not to beleue you.

Dering.

It is true which our Saviour Christ hath sayde, the tyme should come, when if it were possible, the very elect should bee deceyued. For who can see these bolde asseuerations, which M^r. Harding vseth, and the great assuraunce he pretendeth for his Religion, and would not thinke, that the worde of God were his warrant. But be not deceyued. Such confidence is not straunge, neyther toward God, nor man. Collutian in no wise would feare Caesar. And Rabsaketh the Capitaine of proude Senacharib, sayd the Lord bad him come to destroy Jerusalem,

Esay. 36. 10.

rusalem, the Grecians haue a prouerbe *θυμὸς ἐπὶ τὰ σέλιος*, some
mannes mynde maye as hardlye bee pearced as Ajax Buck-
ler, and the Scribes said, we know that God spake with Mo-
ses, but this man, we know not, what he is. But Theognis
sayth *πῶς τὰ χεῖματ' ἔλεος* by folysh perswasion I am vn-
done. And oure Saviour Christ. Euen Moyse, in whome
you trust, he shall accuse you. So that if Mayster Harding
had this confidence, he woulde seeme so haue, yet had he not
the truth. But euen as the Prophete sayde, we myght saye
of hym, posuit vt Adamantem cor suum, he hath made hys
heart euen as the Adamant stone. But his bayne assuraunce
shall bee as the dust, that is blowne away with the wynde.
Thoughe he saye, peace, peace, yet there shall be no prace.
Though he cry, the Church, the Church, yet their wicked Si-
nagog is not the Church. The proude Citie did say, I am,
and none else. Yet was she sinne, & iniquitie, and nothing else.
The Prophetes sayde sworde, and famine shall not be in thys
land. Yet by sworde, and famine those Prophetes were con-
sumed. Sith then it is so, that the wicked may haue this baine
trust, let vs not bee deceyued with eyther bolde, or enynging
wordes. Let vs not be wyse in our owne conceyte, let vs lay
no foundation of our sayth, other then is alreadye layd, but
let vs looke after Christ Jesu, and learne what is hys wyll,
let vs searche in his holye worde, and seeke what is our wise-
dome. So shall neyther the spirite of errour violentlye
draue vs captiues, nor bayne imaginations leade vs away.
We shall be followers of Jesu Christ the righteous, and wee
shall walke as they doe, that haue hym for theyr example, we
shall care for those thinges, that are aboue, and wee shall
haue our conuersation in heauen, from whence also we looke
for a Saviour, euen the Lorde Jesu Christ, who shall make
our vyle bodye, that it may be fashioned lyke vnto his glori-
ous bodye, which tyme for his mercye sake he vouchsafe to
D.1. hasten,

John. 9. 19.

John. 5. 45.

Zach. 7. 12.

Apo. 5. 15.

Jer. 6. 14.

Jer. 7. 4.

Esa. 47. 8.

Jer. 14. 15.

hasten, who of his mercy hath ordeyned vs vnto that
 kindgome, where he lyueth one God, and thre per-
 sons, the father, the sonne, and the holpe
 ghost, to whome bee all honour,
 and gloze, worlde with-
 out ende. Amen.

ad 20

3

2 JY 58

A sparing restraint of many lauish
vntruthes, which maister D. Har-
ding would finde in the first

article of the Bishop of Sarisburie

Keple, by Edward Dering,
Student in diuinitie.



The B. of Sarisburie.

Maister Harding maketh his first entrie with a Cauill.

Harding.

The, i. vntruth. It is no Cauill.

Dering.



OW MAISTER HARDING
hath so diligently examined this first ar-
ticle, & searched out, as he sayth, many,
and great vntruthes, I must craue of thee
which art the indifferent reader, to yeeld
vnto those thinges, whiche he can not
blame: and to acknowledge it for true,
whiche he can not controll. Of this shalt

thou haue this great benefite, that when thou hast duely try-
ed all that is witten, thou shalt cleaue in the ende to the truer
part, and finde the saluation of thine owne soule. Read them
with an indifferent, iudgement, and beleue as the spirite of
God shall moue thee. If Maister Harding say true, that in
this first article there be .225. vntruthes, for my part I craue
no parcialitie, saye boldly Maister Juell is not, as he preten-
deth. But if this be false, and Maister Hardings report be
altogither slanderous: then pray that he may soone repent,
and confesse that godly, and learned Bishop, to be a saythfull
labourer in the haruest of the Lord.

This first vntruth is that Maister Harding in his an-
swere beginneth not with a Cauill. The question is moued,

Q. ii.

whether

Hard. diuif. 1.
linea. 1.

Linea. 6.
Diuif. 3.

Biel. in can.
in proemio.
ca. 1. & 2.
Biel cap. 3. &
de consecrat.
dist. 1. hoc
quoque in
glossa.

whether within the space of. 600. yeares after Christ, there were any priuate Masse. Mayster Harding maketh answere, that euery Masse, concerning the oblacion, and Communion is common, as likewise it is concerning the first institution, and will of the Priest, But in consideration of place, tyme, audience, purpose, rites, and other circumstances, it may be priuate. The vntruth lyeth, whether this answere be a cauill. Here we may aunswere two wayes. One after the common vse of speaking, an other after the nature of the worde. For our common speach it is certaine, we call that a cauill which is a drawing of any word knowne wel inough, into a straunge signification, as Mayster Harding vseth here his Masse. For who knoweth not that by priuate Masse, we doe meane that, which the priest practiseth alone at the altare? Nowe here to come in with this distinction, which (I wene) neuer before was heard of, what is it else but to Cauill? Thus if we followe the common speach of men, this is no vntruth. If it lyke M. Harding to sticke vnto the nature of the worde, let vs examine it, and so see whether this distinction, be a Cauill. Cauillatio, saith the Lawyer, est subdola ratio, quam conscij nobis mendacii proferimus, a Cauill is a subtile reasoning, which we our selues know is false, but yet we vse it. Nowe if this distinction be false, and that Mayster Harding know well y enough, then is it manifestly a cauill. The distinction is this. Euery Masse by institution, will of the priest, oblacion, & communion, is common, as touching persons, place, time, &c. it may be priuate. Nowe first whether the Masse by institution be common. Gabriel Biel sayth, as touching the substance, and first institution of the Masse, there is nothing necessarie, but, in the thing, bread, and wine, in the priest, orders, good pronounciation, and a pure will. These being rightly had in all places, at all tymes, whether any be present or no, *Missa rite celebratur, verum est sacrificium*. The Masse is truly celebrate, there is a true sacrifice, therefore Masse by institution is not

M. Hardings Reioinder.

3

not common. If Master Harding will replie, and say, that euen in such Masses, the sacrifice is effectuell to the whole Church, and so the Masse is common, that aunswere were very childish, and would breed dissention in their own church. For both G. Biel denieth it in plaine wordes, and the thing it selfe altogether disagreeeth. Biel sayth, impeditur tamen fructus, eo quod inordinate, & indigne consecratur, & sumitur, though the Masse be a true Masse, yet there is no fruite of it, for as much as consecration, and communion are vnorderly, and vnworthily ministred. And for the thing it selfe, M. Harding knoweth the benefite of his Masse is so applied, if their be one to aunswere in the name of the people, but in these Masses it is not required, that anye one be present to make aunswere. It followeth then, that some Masse by no meanes is common, and so Ma. Hardings distinction is a cauill. I passe ouer for breuitie the beginning of this Masse, how it hath nothing of the Apostles. And before the first Synode of Constantinople no part of it was euer song in Latine, but this spoken of Biels authoritie, is prouise sufficient for thys present purpose.

Biel.ca.1.

Biel.cap.3.

The seconde thing that we haue to consider, is whether the Masse be common by will of the priest, or no. And thys question though it be hard to decyde, yet we may haue some probable coniecture, why the priest doth not alway meane to bestow his deuotion vpon every man. We haue had a common prouerbe, rising vpon the disagreement of the priest, and the lay man, that vpon the displeasure conceyued, we woulde say one to another. Let him neuer be in thy Memento. If as the Philosopher sayth, the voyce of the people be the voyce of nature, then it is certaine, that sometyme the priestes wyll was, to abridge the commoditie of this common Masse, and in his Memento to seclude some from this common benefite, so that euen in this poynt Master Hardings distinction is a mere cauill. Againe concerning this will of the priest, I

Q.iii.

might

*in Can. Miss.
catech. par. 2.
Decretal de
cele. Miss. ca 5*

*In reg. iur.
lege ca 1st.*

might aske of Master Harding, what maner of Masses Pope Gregorie the. vii. said, y^e minded nothing moze than sozcery, o^r the priest, that poysoned Pope Victor the thirde in the Chalice, o^r such priestes as I haue knowne some in Cambridge, that when they haue played all night at dice, in the morning being called away to Masse, haue swozne a great othe, that they would make hast, and come againe. A man had neede to knowe his condicions well, that would ground his Religion vpon the priestes intent. Thus it appeareth, that neyther by institution, no^r will of the priest, euery Masse is comon. Concerning the oblation, and communion, how can they be com^o, when in some of their Masses they haue none at al. First, there is no oblation without bread, and wine, as the cannon of their owne Masse doth commaund, and as Biel doth witness. But in some of their Masses y^e vse of wine is forbidden, as appeareth by pope Gregorie, therefore in some of they^r Masses there is no oblation, o^r sacrifice. Then how can that bee common, which is not? Likewise it is manifest in the communion, how can that be made of the priest, without bread, and wine? Nowe is there no excuse remayning, why this distinction being false should not be a cauill, except Master Harding will say, him selfe did not knowe so muche. Yet if he doe, that will not serue. For the very nature of a cauill is onely this, vt ab euidenter veris res perducatur, that the matter may be brought to open falshood. And thus much is sayde, for the exact discussing of the word, so that it is plaine, both by the common speech, and by due tryall of the very worde, that Master Harding maketh his first entyre with a cauill.

The B. of Saris.

For where the matter is agreed vpon, it is follic to picke a quarrell vpon the worde.

Harding.

The 2. vntruth, It is not agreed vpon.

Dering

M. Hardings Reioinder.

5

Dering.

Mayster Harding hath purposed to espie a great many of vntruthes, and fearing least they should not amount to their full number, he thinketh good where oportunitie serueth, to make of one, eyther two, or mo. For where Mayster Juell sayth, this distinction of Masse, is but a caull, bicause the signification of Masse is knowne: Mayster Harding here noteth two vntruthes, one, it is no caull, an other, it is not knowne. And what needeth this doubling, if through vaine babling he did not think to blind the eyes of the simple: Who euer would denie, both antecedent, and argument, both where they hang one of another. The noting of this vntruth, is a good prouise, that y other was a caull. Whether the signification of Masse be knowne or no, small prouise will serue, let the worlde bee iudge. But whye is Mayster Harding so pleased with hys owne distinction, that vpon it, he will found mo vntruthes? Forsooth he is a defender of antiquitie, and such distinctions are very auncient, more than 2000. yeare agoe, Anaxagoras made such another, and stode stiffly in it, that snow was not white, bicause it was vnderstand two wayes. One as it was water in substance, & so it was blacke, another as it was congealed, & so it was white, but such deepe fetches do not sinck in shallow wits. Let vs be content with plaine vnderstanding, & so it shal be knowne, that priuate masse is w the priest alone, no man communicating with him, & snow shal be whyte stil.

Cic. in acad. quest.

The B. of Saris.

Euery Masse sayth be, is common, and none priuate. If it be so, then hath he already concluded fully on our side.

Hardyng.

The .3. vntruth. I say not so, but vvith addicion.

Dering.

What addicions you make, onelye wyangling excepted, I see not. If there be any vntruth in these wordes, the fault is
your

Reioind.

Hard. diu. 8.

your owne, take it vnto your selfe. Mayster Juell affirmeth nothing, but vpon your saying, that euery Masse is publike. He inferreth if it be so, then you haue concluded on his side, you are not zealous for the truth, that would thus carry away your reader with trifling. Were your addicions neuer so good, and godly, yet Mayster Juells wordes might stand without misreport of your saying. But because we be fallen into these addicions, marke good reader, what maner ones they be. Enterpe Masse, sayth he, is common concerning both oblation, & communion. If it be so, then his Masse it selfe must needs be somewhat else, which Mayster Harding I am sure will not graunt, and so vnawares for greedinesse of an vnt ruth out of tyme, he quite ouerturneth his vnt ruth religion. For the whole substance of his Masse is nothing else but this oblation, and communion, these be the additions of his Masse, oblation, & communion, and all the other blages are referred vnto it, without all which these soare wordes hoc est corpus meum are a perfitte Masse, as Mayster Harding himselfe, and also his owne doctours do confesse. In steade of many, it shall be sufficient to alleage one. Clingius a great doctour of Mayster Hardings writeth thus. *Essentiale Missæ sunt verba Christi, hoc est corpus meum, hic est sanguis meus, &c. omnia alia quæ circa Missam fiunt, vt orationes, ceremoniæ, vestimenta, gesta, crucis signaculum &c. non sunt Missa, sed sunt ad maiestatem & ornatum sacramenti ordinata, vt cum omni gloriofitate hoc officium Missæ celebretur.* The substance of the Masse are these wordes of Christ, this is my body, this is my blood. &c. all other things about the Masse, as prayers, ceremonies, vestiments, gestures, crosses, and such other are not the Masse, but are ordeined for the maiestie and ornaments of the sacrament that the Masse might be sayde with all gloriofitie. Now this being true, as most of their doctours confesse it is true, what a monster will Mayster Harding make of his Masse, that teacheth the whole substance of it to be but accidets, or as he calleth

leth them addicions. And thus much, if it were true, that *M. Harding* spake not but with addicion. But now, what if he make no such addicion? what if he belie him selfe? what if his plaine wordes be these, euery Masse is common? is it not then a shame for him to say the wordes, and then to get an vntruth, or to mocke his reader. Denie them againe: read the. 112. vntruth, thou shalt see these are his verie wordes: I say not that euery priuate Masse is common, but that euery Masse is common. If these be his plaine and expresse wordes without all addicion, euery Masse is common, what meaneth he here to denie them? if they be false, well may he proue himselfe a liar, he can make no vntruth in *Maister Juels* wordes.

The. B. of Saris.

If there be no priuate Masse at all, then was there no Priuate Masse in the primitive Church, which was my first assertion.

Harding.

The 4. vntruth. I say not there is none at all. For there is priuate Masse, as priuate is taken in another sense.

Dering.

This vntruth standeth vpon a distinction of priuate, and yet he telleth not how priuate is taken diuerse wayes. He hath forgotten his Logicke, and therefore gesseth out blind distinctions at aduentures. We talke of his masse, and how can that be priuate mo wayes than one. If none receiue but the priest, then that which should be the communion, is priuate to the priest alone. If he haue other companie, then is there no priuate Masse, that his Masse standeth in the oblation, and communion. What this distinction hath other but deceite of the people, a clowdie shew of a little miserie, and in deede a blind imagination, no man, I trow, but *Maister Harding* can see. But a short aunswere will serue this vntruth, his owne Re-

R. I.

ioinder

Reioind. fo. 4.

toinder doth sufficiently confute it. He saith plaine no Masse is priuate, & that saying he yet auoucheth. But he denieth that he saith none is priuate at all, and what a childish asseueration is this in a doctoꝝ of diuinity. I speake not this in debasing of M. Hardings learning, which I confesse is good, but so are Gods iudgements, where is the wise man, where is the scribe, when God doth confound their vnderstanding. If these propositions are one, there is no priuate Masse, and, there is no priuate Masse at all: whereto is this τεχνολογια this vaine repetition to make one vntruth both the thirde, and fourth, and yet the same without any reason? If he thinke that in these propositions, those words, at all, do make any difference, so much malice hath chaunged his vnderstanding. Well knoweth he, that in a negative proposition, the latter worde is alwayes vniuersall. And it is one to say, a man is no stone; and a man is no stone at all. Maister Harding hath not yet forgot his Logick: in omni negante enunciatione attributum vniuersale capitur. Many suche vntruthes would soone shame the fault finder.

The. B. of Saris.

In the. 22. Article of his booke, entreating of the accidents of bread, and wine.

Harding

The. 5. vntruth. In that place I speake not hereof.

Dering.

This vntruth is soone decyded. Reade the place, if Maister Harding say true, then is this an vntruth. If he say otherwise, such impudency will wound his credite, euen among his friends. Reade. Art. 22. diu. 3.

The. B. of Saris.

He sayth these matters were neuer taught in open audience, but privately disputed in the scholes, and set abroade by learned men in their private writing.

writing.

Harding.

The.6.vntruth. I say not so, but otherwise.

Dering.

There is nothing so plaine that impudencie and boldnesse will not affirme. But it is well, that the booke maye be the iudge. Reade. Art.22. diuisi.2.

The. B. of Saris.

As touching Masse, sometime he maketh it the sacrifice, sometyme the Communion.

Harding.

The.7.vntruth. I neuer sayde the Communion to be the Masse.

Dering.

Yet well worth Maister Stapleton, that thus beginneth his. 7. slanderous vntruth, the Masse & the Communion is al one. Alow this doctors iudgement, and I will soone proue Maister Harding a fonde man. For this Maister Stapleton wryteth against mayster Juell, you do fondly to make anye contradiction betwene them. Here maister Harding sayth you say vntruly, that you doe not make a difference betwene them. Belike whatsoeuer mayster Juell say, they are at a point it shall be controlled. Yet more warenesse in such vnequall doing, would not be amisse. This great disagreement betwene D. Harding, and mayster Stapleton, is a discharge for the B. of Sarisburie, that this is no vntruth. It is not good for them to meddle any more with this. They must take heed how they endaunger one anothers credit. If one of them vpon good aduice, would forsake the others euill companie, he would disclose so muche conference, that not so much as M. Shacklocke could be blamed. But M. Saunders, & Harding

R.ii.

Should

Should haue rebuke.

The. B. of Saris.

But if his Sacrifice be common, why doth he giue it these priuate titles, this for the liuing, this for the deade.

Harding.

The. 8. vntruth. I giue it not these titles.

Dering.

If Maister Harding doth not giue it these titles, then can it not be denied, this is an vntruth. Yet what occasion maister Tuell had to report them, for his better discharge, I thinke it good to adimonishe thee. In the Canon of maister Hardings Masse, when Iacke an ape is at all his gestures, the rubrick, that maketh all the sport, doth bid the priest, sometime to bestow his deuotion vpon himselfe, sometime vpon his parishioners, sometime vpon his father, and mother, sometime vpon those that are by, sometime vpon all men, and at the eleuation of the Chalice, the priest sayth. Offero pro peccatis meis, pro salute viuorum, requie defunctorū. I offer this for mine owne sinnes, for the health of the liuing, for the rest of the deade, and for whom soeuer it liketh the priest. This beeing commaunded to all Massing priestes, who would not thinke, that maister Harding did obserue the same. But perhaps his great acquaintance with Amphilocheus his Basil, he woulde faine say Masse after his owne fashion. Let him yet remember, nisi quid rubrica vetarit, he haustards his whole consecration, if he go any whit beyonde his commission. And here I trust maister Harding will make no difference betwene M. Tuells saying, and the commaundement of his Rubricke. If he thinke these wordes are not plaine inough, Gabrel Biel will help out euen to the vtmost. For thus he wyrteth. What, soeuer our sauiour did merite vpon the crosse, generally for all

M. Hardings Reioinder.

II

all men. &c. Hoc sacrificio applicatur particulariter singulis. by this sacrifice it is applied particularly to euery one. And in another place, defining more exactly of this matter, he saith, Non potest ex æquo, & aliis, & primo, in eodē applicare gradu, he cannot equally apply his deuotion vpon him, for whom he especially sayth Masse, and vpon other. Lo, here we are expressly taught, that the sacrifice hath these priuate names, this for one, this for another. Yea, and here they moue a learned doubt. What if he that haue byzed the Masse, will not haue others partakers of it. Biel aunswereth, recurrendum est in huius casibus ad iudiciū viri sapientis, in such cases we must haue recourse to some wise man. But what neede so deepe philosophie, to search out so plaine a matter? It is the vsage of their whole Church, and the doctrine of all their preachers, that the sacrifice may be applied to one or other, euen as the priest will. And where their Masse booke biddeth that the priest breake the host in thre pèces, and holde two pèces in his left hand, and one in his right, the miserie of that deuice is this, that one pèce, I trowe that in the right hande, be for them in heauen, an other for the liuing, the thirde for them in purgatory. I graunt this is but a foolish deuice to fancie any sacrifice for those in heauen, yet so it is, & so they teach. Whether maister Harding say Masse as he is commaunded, or no, that no man, I trow knoweth but himselfe, his breach of order may be no good proufe of an vntruth.

In supplem.
dis. 45. q. 2. p.

Durand. lib. 4
cap. 53.

The B. of Saris.

His second reason is this, it is a feast, therefore it is common, and so he salueth one errour with another.

Harding.

The. 9. vntruth. It is no errour to say it is a feast.

Dering.

Maister Hardings worde, is no very good warrant, therefore
W. iii. fore

*Reioind. fo. 6.**In exam. 5.
Philp.*

foze it shall not be amisse to see his reason. As a dinner may be a good dinner, sayth the Reioinder, though the gesses doe not come: so this may be a feast, though it be not eaten. Note good people, this is an argument a simili, and that you should note it the better, Maister Harding hath caused it to be printed in the margine. This argument by lyke is verpe plausible among them. With such an other did maister Bonner once proue transubstanciation, but bicause whatsoeuer that wise man speaketh, is not streight way reason, I would gladly know of maister Harding this one thing, whether that be a good dinner, when neyther the gesses come, no: yet any good meate is prepared: All men knowe that such a banquet they make of their Masse. There is nothing at all prepared but for the priest alone. These weake vntuthes would haue well bozne some stronger reason.

The B. of Saris.

What if his wil be to work sorcery, as it is reported of pope Hildibrand.

Harding.

The. 10. vntuth. This is reported by no true vvyter.

The E. of Saris.

Or what if his will be to poyson some boaye, as Henrie the Emperour was poysoned in the Communion bread, Pope Victor in the Chalice.

Harding.

The. 11. and, 12. vntuth. They dyed otherwise.

Dering.

Well may this Reioinder of M. Hardings be called a booke of distinctions, & this great number of vntuthes, 225. wanglingings. For neyther without a distinction can he defende one tate of his double Religion, no: without wangling argue one

one vntruth . It is reported, sayth mayster Juell, of Pope Hildibrand, that he was a sorcerer, of Henry the Emperour, and Pope Victor, that they were poisoned in the Communion. Here commeth our late vntruth maker of Loucin M.D. Har. & where as nothing is affirmed, in his maner of multiplicatiō, he saith there are three vntruthes. The first of Hildibrand, the seconde of Henry, the thirde of Victor. Concerning the truth of these histories, pardon me good reader, though I dare say nothing. I can not mend that which M. Juell hath written, Reade the defence of the Apologie. God for his mercy sake preserve that good Bishop, to the accomplishing of many other such labours . As touching our present purpose. Roman I trow, but Maister Harding would haue noted any vntruth. Maister Juell doth onely say, these histories are reported, and so they be, as thou thy selfe must needs confesse. What if they be false? yet it is the error of the historie, no vntruth in mayster Juell. What if no man defendeth Papistrīe, but enemies of Gods worde, and true religion, yet we may say, that Papistrīe is defended? We may say of Gargantua, that it is reported. Of the Legend of Iyes that they are written. Of Basils private Masse, that Amphilocheus telleth it, and yet is there no controuersie, but these are all lyes . Then what if it were not, y Pope Gregory were a coninrer, yet it is reported, yea, and thou thy selfe, good Christian reader, vpon the sight of mayster Juels booke, shall confesse it was so . But here I must require of thee a little to consider, the vnegall dealing of these english Louanists. Maister Harding in his answer speaking of Abdias, sayth that he sawe Christ in the flesh, that because it is altogether false, maister Juell noteth it for one vntruth. Now commeth maister Stapleton, and for the returne of this vntruth, he sayth . If it be vntue the fault is in the author that so affirmeth, and not in maister Harding. And yet maister Harding speaketh this affirmatiuely, as though he would auouch it . And shall lying Abdias be a sufficient ground

Stap. in the
7. vntruth,
launders.

ground for maister Harding, to say, this is true. And shall not so many good wyters, be a warrant for maister Zuell to say this is reported? Sure maister Hardings owne friends must nedes wish, that eyther this had bene vnquoted by himselfe, or that other vndefended by maister Stapleton.

The B. of Saris.

Or what if his will be to worke fayned miracles, as Lira sayth many are wrought in the open Church, to mocke the people.

Harding.

The.13.vntruth: Lira sayth it not, The.14.vntruth. He saith not to mocke the people.

Dering.

We had euen now three vntruthes in one sentence, if these were to many, in token of some moderation, here is one abated, and yet such successe hath this vntruthmaker in his collections, that euen these two can not stande with his honestie. This is maister Zuells allegation. Lira sayth, many miracles are wrought in the open Church, to mocke the people. Of these wordes thus doeth Maister Harding gather two vntruthes. The first, Lira sayth it not. The second, he sayth not to mocke the people. Here would I faine learne of Maister Harding in the first vntruth, Lira sayth it not, what he meaneth by the worde, it, if he doe meane the whole sentence, why doth he repeate this peece, to mocke the people, and so maketh an other vntruth, if he meane Lira hath all but this, why doth he note the residue for an vntruth. If he meane that Lira neuer sayth this, nor the other part, why doth he not marke more vntruthes. The first, as it is one generall, Lira sayth it not. The other deducted particularly out of euery word, as, he saith not there are many. He sayth not there are many miracles, he saith not, they are wrought, he sayth not in the open church.

He

He saith not to mock, & so this last he saith not to mock the people. This would well haue furthered M. H. number, to haue had.iii. in stead of two, & sure the sentence hath no priuiledge, but that in euery part, it may as wel be broken off, as in this one. But sith it is so, M. H. durst not note to many, let vs examine these two, how good ground they stand on. Lira, saith Master Harding, sayth it not. He sayth not to mocke the people. In these butruthes my labour shall not be necessary. Lira himselfe must be mayster Iuels discharge. Reade then the place, thus he wyrteth. Similiter fit in ecclesia maxima deceptio populi in miraculis, fictis a sacerdotibus, & eorū adhaerentibus propter lucrum temporale, likewise it happeneth in the church, that the people are very much deceyued through fayned miracles wrought by the priests, and their adherents for temporall gaine. Let Master Harding denie it, and denie it, and denie it againe, these are Liraes very wordes, let the booke be iudge. And what fault is there in mayster Iuell, who reporteth of Lira, that many fayned miracles are wrought in the open church, to deceyue the people? Forsooth, sayth M. Harding, Lira saith not that miracles are wrought. Yet Lira sayth, similiter fit, in like maner it is done. Further, sayth M. Harding, he sayth not in the open Church, yet these are his wordes, in ecclesia, in the open Church, for what meane Gretian woulde denie, that ἐκκλησία is the open congregation, and ἐκκλησιάζειν to call assemblies. Last of all, master Harding denieth that Lira saith to mocke the people. Yet thus Lira wyrteth, maxima deceptio populi fit in miraculis. The people are very much deceyued with fayned miracles. But it foloweth in Lira, propter lucrum temporale, for temporall gaine, and therefore, sayth master Harding, it was not to mock the people. Nowe sure this is a very ill defence of his friendes. Turpe lucrum res pessima, filthy gaine is the worst of all thing. That it is, which hath layde to sale Masses, Dirges, Trentals, Dispensations, Iubileis, Pardons, Indulgences,

Lira in.14.cap.
Daniell.

Reioind. fo.9.

S. i.

ses,

*Sulpitius in
vita Martini
lib. 3.*

*In vitis san-
ctorum.*

*Abdias histo-
apost. lib. 9.*

*Legend. aurea
in ass. Mariae.*

ces, Purgatorie, and all the Popes pedlarie. This defence the truer it is, the more it beriseth Mayster Juels saying. For he that hath pleasure in such gaine, would haue some pastime in the peoples error. But I pray mayster Harding was all your miracles for gaine? When S. Andrew saw dogs running after a hare, and sodenly made the dogs sette all cleaue to the ground, what gaine had he by it? When our ladie came downe from heauen and sowed Thomas Becketts bearnes, that hir priest might haue leaue to say Masse againe, what got she by it? When Saint Thomas rose out of his king-ly tumb, and asked those, that watched them, what they made there, saying, non hic sum, ascendi enim, I am not here, but I am ascended, who gaue Thomas euer a grote for his labo? And that we maye vse your owne example. What helped it Christ, or all his Apostles to come downe from heauen and helpe Saint Basil to Masse, what was he the ritche? or when all the Apostles came, some a thousande, some two thousande myle in lesse than a quarter of an houre, to see our ladies assumption, what got they by theyr hastie iourney? And to come nerer home, among vs, when Rodes were made sweat, or roll their eyes, or nod theyr heades, what gaine was their in it? When Christ and our ladie came downe to walke vpon the aultare, when foure angels came downe to minister the Chalice vnto the Abbot, when the Crucifixe did walke from the sepulchre to the aultare on Easter day in the morning. When twentie such other miracles were made, was it all for gaine? Ten thousand haue seene it, and neuer cost them pen-
nie. Then we our selues are witnesses, that sometime blinde miracles were wrought onely to deceyue the people. Why therefore doth Mayster Harding note this for vntrue, if the estimation of his honestie, the regarde of his reader, the loue of truth, or the feare of god, do moue him, why doth he blame this allegation of Lira? except as Thraso sayth, he was neuer any where, where all men did not loue him, so M. Harding thinketh

thinketh no man will reade his Reioinder, that will not be-
leue him. But what he thinketh, onely God knoweth. Sure
his doing hath very great suspicion of euill meaning.

*Ter in much.
Act. 5. sc. 21.*

The B. of Saris.

Pighius acknowledgeth errors in the priuate Masse.

Harding.

The. 16. vnt ruth. He acknowvledgeth no errors in the
priuate Masse.

Dering.

Nowe mayster Harding beginneth to beate and mangle
Mayster Juels wordes, and will not, as he is requested, laye
them out plainely and so say against them what he can. But
we must beare with greater faultes then this, or else burne
the Reioinder. Therefore I will let his skipping alone, it is a
good proufe, he could not confute it. Let vs see what is this
vnt ruth. Pighius, sayth he, acknowledgeth no errors in the
priuate Masse. Why then doth he not shew vs Pighius hys
wordes. He would, no doubt, if they had furthered his purpose,
but it was good to conceale them. Some man wil perhaps be-
leue him on his worde. In deede Pighius doth not say, there be
errors, vsing this worde, in the priuate Masse, but he spea-
keth plainely, that there are well nigh all maner abuses in it.
These are his wordes, Quod si qui abusus in rem sacratissimā,
& saluberrimam irrepserunt, velut irrepisse plerosque non
diffitemur. &c. What will Mayster Harding haue vs thinke
that plerique is a fewe, or certaine, or is this worde so taken
in Louaine. Sure I am that in the Romaines time, it signi-
fied a great sort, very many, the most part. I neede not to vse
example. Euery childe of the Grammar schole doth knowe it.
But I thinke maister Harding will not stand in this. He will
denie that an abuse is an error, that is a simple shift in deede,
and the saluing of one errour with an other. Erro, is vntwit-

*In loc. com-
mibus de pri-
uata Massa.*

S. 11.

tingly

singly to be deceyued, to faile, to go amisse, and error, or erratum, a fault comming of ignoraunce, and therfore it is called quasi deceptio, in maner a deceyuing. And Tullie sayth, Et si aliqua culpa tenemur erroris humani, a scelere tamen liberati sumus. Although in some part as men we are deceiued, yet we were free from any great offence, & in another place. Errauit, an potius insaniuit Apronius? Was Apronius deceyued: nay he was rather mad. Hereby it appeareth that an errour is but a small offence. Nowe if Pighius had sayde, there had bene errors in the priuate Masse, he had sayde but little to the disproufe of it. But he sayth there are almost all abuses in it, as no doubt it is a sincke of all abominations. Abusus sayth he, that is euill, vn honest, vncomely, wicked blage, not of ignoraunce, but of purpose, and malice. So Donatus sayth, we vse by right, and dutie, we abuse with iniurie, which is a rooted vice. Vtimur cum honore, abutimur cum iniuria. So Pighius graunting Plerosque abusus in his priuate Masse, meane what he will thus he sayth, that in hys Masse of malice, of set purpose, of a wicked desire, Gods people are iniuriously abused. This doe the very wordes enforce. Yet I doe not thinke that Albertus Pighius did so meane it, though his tong would not let his hart to lye, but as it were some iniury to racke the worde so farre, so is it great folly to denie that it may well be englished errors. Yet about this vntruth Mayster Harding maketh so great exclamations, as if he should declame for the victorie. Such Hercules buskins, he can applie to little leggs, and make so great baunts, where himselfe is furthest deceyued.

The B. of Saris.

The name of Masse is seldome, or neuer found among the Catholyke fathers.

Hardyng.

The. 17. vntruth. It is often found among the olde writers.

Dering

Dering.

Note good Reader how this man feareth not to note vntruthes, so his number may grow. This word is seldom found saith, Maister Juell in the catholike fathers, it is found often, sayth he in olde wyters, as though who soeuer were auncient, he were strait way Catholyke. Himselſe hath remoued in the 21. vntruth, certaine commentaries of Ieroni. And I must certifie the, there be other which notwithstanding their age, yet haue no more authoritie than olde Aesopes fables. Then notwithstanding Maister Hardings note of olde wyters, yet M. Juells saying of the catholike fathers may be true. But I will not bryge Maister Hardings wordes, admit he ment no guile in the naming of olde wyters. How proueth he this vntruth. He bringeth in .ix. fathers and counsels in which this worde Masse is found, he sayth he could bring thre mo, that is. xii. in all. The olde bookes which are wrytten are almost infinite, so in .12000. bookes he can finde that he seeketh for, but .12. times, yet sayth he it is found often. Maister Juell graunteth, it is found sometimes. Such vntruthes wil ſone ſhame the controller. Now this worde Masse, or Miſſa, leaſt it ſhoulde be guile the, for that it is ſometime in catholike fathers, I will brieſly declare vnto the what it is, and in what ſence it is found. That which maister Harding calleth ſo ofte the Masse, as Baſils Maſſe, Chriſtoſtomes Maſſe, and Iames his Maſſe: in Greeke it is λειτουργία, which ſignifieth an open, or common function, and this ſignification it hath, as well in prophane wyters, as in the ſcriptures λειτουργεί περι τὰς ἀρχάς ſayth Aristotle, he is occupied in the adminiſtration of the common wealch, and λειτουργίας λειτουργεῖν to execute common offices. So λειτουργία τῷ θεῷ, the open worſhippinges, and ſeruiſe of their Gods. In like ſort it is vſed in the ſcriptures, λειτουργούντων δε αὐτῶν as they were openly preaching, and Saint Paule ſayth, εἰς τὸ εἶναι με λειτουργὸν ἰκοῦ χειρῶν, εἰς τὰ ἔθνη that I might be an open miniſter among the

Politt. 5.

Actes. 13.

Rom. 15.

*Tert. cōt. mar.
lib. 4.
Cip. de bono
par. & li. 3.
ep. 14.*

*Serm. de tem-
pore. 237.*

the Gentiles, and this is proued by the Etimologie, or true explication of the word *λειτουργία* quasi *τὰ λείπτα ἔργα ἔχω*, be that hath common businesse in hande. Whereby it appeareth that epyther *M. Hardings Masse* is not *λειτουργία*, and so neyther Chrysostome, nor Iames, nor Basil, nor the other Greeke authoꝝs euer sayde, or named *Masse*, or if they did, the verbe worde doth quite ouerthrow the priuate *Masse*. As touching the Latine worde, *Missa*, we haue to learne it, as the fathers sayde, *remissa*, for *remissio*, so also they sayd, *missa* for *missio*, that is a sending away, when in the primatiue Church such as were *Pouces* in christian sayth, were sent away from the true beleuers, which was befoze the communion. And this appeareth by *Saint Augustine*, where he sayth. *Ecce post sermonem fit missa catechumenis, manebunt fideles, venietur ad locum orationis*. Beholde after the sermon, the *Pouces* are dimitted, the saythfull shall abyde, and shall go vnto the communion. For so maister *Harding* doth witnesse, that orationis in *Saint Augustine* doth signifie, and in dede in this place it is true. Here haue we thre especiall things to note, the craft, and subtiltie of Maister *Harding*, and his friend *Stapleton*, who both, as it may be well thought, vpon conference haue aledged the same places oute of doctoꝝs, and counccels, where this worde (*Missa*) is found, and yet neyther haue mencioned this place of *Augustine*. If they knewe it not, they are not of that reading they pretend, if they knewe it, it is to maliciously concealed. Secundarily there abode no more in the Church, but such as were communicants. So this late gazing at a popish *Masse*, was not then in vse. Thirdly they did all communicate, and then where was priuate *Masse*? So this gorgeous shew to bleare the simple peoples eyes, with the antiquitie of this worde *Masse*, is an inuincible argument, whereby priuate *Masse* doth fall. Examine the places, that they themselues bring, thou canst not weast any likelihoode of priuate *Masse* out of them. Yet this is mozeouer to be noted that with-
in.

In .380. yeares after Christ, the worde was neuer named in any probable author, whereby it sufficiently appeareth, that it was neuer knowne in Christs time, nor in his Apostles after him. And thus much of this worde Masse.

The B. of Saris.

Clement was very lately found in the yle of Candie, by one Carolus Capellius a Venerian, written in Greeke, and in these Countreies neuer heard of, nor seene before.

Harding.

The.19. vntruth. It hath beene seene before.

Dering.

Here Maister Harding committeth three great faults, the one to charge maister Iuel with an vntruth, when he allea- geth Peter Crabs authority, an other for misconstruing those wordes which are plaine, and common, the thirde for clipping of Maister Iuels wordes. For where he wryteth it was neuer seene in these countreies, Maister Harding quoteth his vntruth, it hath beene seene. But considering these poore shiftes where- unto maister Harding is driuen, I will graunt these wordes to be maister Iuels, that it was neuer seene. Who knoweth not that neuer here signifieth of long time or seldom, if it had beene neuer seene, howe could it haue bene wrytten? These grosse gatherings in so fine a wit, needes must saueur of ma- lice. It is the phrase of al languages, ὅλεπον' ἐν φθίῃ ἐριβόλακι

ἑωτιανεῖρα κάρπον ἐδηλίσσαντο. Saith Achilles, they did ne- uer wast my fertile fieldes in Pthia, & yet not many yeres be- fore were great iniuries done by the Troians, euē in Achilles countrey. So Agamemnon, μάντι κακῶν ὅσ' ὅπως μοι το

κρήγυν ἴσας, O prophet of harmes, thou neuer yet toldest me pleasant things. Yet it were much for M. Harding to say Cal- chas pleased not Agamemnon, when he foretolde what tyme

Troie

chas pleased not Agamemnon, when he foretolde what tyme

Troie

*Iliad.1. Ho-
merus.*

Hom. Iliad.1.

Iliad.2.

Cic.in verr.

Troie should be destroyed. In lyke maner sayth Euripides, *ὅτι ἂν γένοιτο χεῖρος ἐν κακῷ πατρός.* There was neuer good son of an euill father, yet was Ezechias good of wicked Ahaz. So in the common prouerbe *χὰς ἀρχαίων*, more au-
 cient than the worlde, we meane great continuance. We say the same in Latine. *Nunquā tam palestricus prator.* There was neuer such a wastling chiefe Justice, meaning very sel-
 dome. And in our english, I neuer sawe such an other. But what we meane by it, that in dede was neuer doubted of, ney-
 ther is Maister Harding so simple, that he knoweth it not, but he had rather speake against his owne knowledge, then say nothing against Maister Juell. This is ynough to any indis-
 ferent reader, to shewe that these vntruthes are but wrang-
 lings. But read the replie, and thou must needes confesse it, were thou neuer so parciāll. For Maister Juell himselfe al-
 leageth Leo, Gelasius, & Bessarion, which disallow this booke, and how could that be, if it had neuer bene seene. These haue vntruthes haue yet little speedy successe. Let vs se the residue.

The. B. of Saris.

That they were written in Greeke, and not in Latine, that they could be layde vp in secrecie for the space of a thousande five hundred yeare, and more, and no man misse them.

Harding.

The. 20. vntruth. They were knowne to the fathers.

Deriug.

It was very wrangling to begin that vntruth, which com-
 mon sense doth teach vs had no falshode in it, to persue it, that is great ouersight, but to make two of it, that is extrême follie. They were kept in secrecie, sayth Maister Juell, these 1500 yeares, and this is true, they were not openly knowne, as Maister Harding himselfe doth confesse, therefore they were

were secrete, and how could they haue bene secrete, except some had hid them, but why doth he not tell Maister Juels tale hole? They were not knowne saith he in these countries. Maister Juell himselfe, as is aforesaide, doth alleage Leo, and Gelasius, both Bishops of Rome, and Bessarion a cardinall, who all condemne the booke. Reade the Replie good reader, and thou shalt find it true, and how could they haue done it, if they had neuer seene the booke. This wzangling, this lying, thys wicked Reioinder, were it not that some ignorant man might beleue it, it should not haue one worde answered. But God deliuer vs from such contagious poison.

The B. of Saris.

Saint Ierom by the report of Eusebius sayth, certaine other bookes are abroade in the name of Clement, as the disputation of Peter, and Appion, which bookes were neuer in vse among the fathers, neyther containe they pure, and apostolicall doctrine.

Harding.

The. 21. vnt ruth. Saint Ierom is falsified.

Dering.

It is reported of Brutus, that he was wont to say, he had spent his time euill that coulde denie nothing. M. Harding perhaps to elchew this blame, hath prepared himself, when it pleaseth him, to denie any thing. The fault that Maister Juell here findeth with Clement, is, that by the testimonie of Saint Ierom his bookes are not pure, and apostolicall. It is neuer a worde so saith Maister Harding. Saint Ierom is falsified. If Brutus were now alieue, peradventure M. Harding might be commended. But bicause Saint Iohn hath bid vs not to beleene euery spirite, euery bold asseueration must not stand for true. Let vs see what Ierom himself sayth, and we shall iudge the better, whether Maister Juels report be true or no. Thus

L. i.

be

*In ecclesiast.
Ser. de Clem.*

he writeth. The olde writers haue quite reiected these other booke ascribed to Clement. And Eusebius in his third booke of the ecclesiasticall historie, doth reprove them. Now except Maister Harding will say, that the Apostles writing is condemned of these olde writers, and catholike fathers, or that Eusebius that good bishop of Caesarea reproveth their doctrine: Why will he not haue his Clement to be accounted not apostolicall, whom the old fathers reiect, and Eusebius reproveth. The substance of such vntruthes doe make the gatherer appeare either ignorant, or euill disposed.

Harding.

The. 22. vntruth.

Dering.

Here Maister Harding maketh one vntruth ioyntly out of Saint Ierom, and Eusebius, where Maister Iuell saith, Saint Ierom by the report of Eusebius saith thus. &c. M. Harding for the better multiplying of vntruthes, saith first, Saint Ierom sayth it not, next, Eusebius sayth it not, thirdly they say it not. Had he dwelt among the Lacedemonians, for this great talke of vntruthes, & little reason in shewing them, he should surely haue bene accounted for a babler. If we graunt that his sayings are true, yet are these thre but one vntruth, and that not made by M. Iuell, but by S. Ierom. Thus we see when it pleaseth him, he will not vnderstand, neither the common phrase of speaking, nor what is ment by plaine sayings. Again when it pleaseth him, he will vse more Logicke, then either is true, or honest. Such a Proteus he is in his owne vnderstanding.

The. B. of Saris.

Clement is condemned by Gelasius.

Harding.

The. 23. vntruth. It is not condemned by him.

Dering

Dering.

Nowe Maister Harding is come to his olde compasse. He denieth, he careth not what. Nothing shall want a bold asse-
 meration, if his simple authoritie may proue any vnt ruth, but
 let vs not trust him, befoze we trie him, so we shall knowe the
 better what Gelasius sayth. His wordes are thus reported by
 Gracian. We haue thought good to note certain booke which
 are come to knowledg, and ought to be auoyded of catholike
 people. First the councell holden at Ariminum, gathered by
 Constantine the Emperour, the sonne of Constantinus, by
 meane of Taurus lieutenant, from thencefozth, and for euer
 we iudge woorthy to be condemned. Likewyse the Journall of
 Peter the Apostle, bearing the name of Clement. Eight booke
 are secrete, vnlawfull writings. Nowe consider with these
 wordes of Gelasius, this booke which for his Masse sake M.
 Harding doth so much defende. It goeth vnder the name of
 Clement, so doth that, which Gelasius condemneth. It contay-
 neth. viii. booke, and so doth that. They are accouted Apocry-
 pha, secret writings, and so are the other. Beside this Gela-
 sius condemneth a booke called the Journall of Peter, and this
 Clement himselfe sayth that S. Peter willed him to write that
 booke, but yet vnder this title, that it should be called the Jour-
 nall of Clement. And to conclude, those booke condemned by
 Gelasius teach euill doctrine, and so doth this Clement. And
 shall Maister Hardings plaine wordes counteruaile so much
 likelihode? Well may those erre, that needes will be decey-
 ued. But among the louers of truth, such vnt ruthes will be
 very odious.

*Dist. 15. sanct.
 rom. 114.*

*Ad Iacob.
 Epist. 1.*

The B. of Saris.

Abdias was conuersant with Christ.

Harding.

The. 24. vnt ruth. I say not he was conuersant with Christ.

L. ii.

Dering

Dering.

Maister Harding may scoze vp his vntruthes after what sozte it pleaseh him, but any indifferent man must nedes thinke that Maister Juell doth not falsifie his wordes, when he layth them altogether euen as they are witten. If in repetition of any part of them he doe mistake the meaning, such erroz deserueth verpe little blame. But bicause M. Harding is so farre dzinen, that if he should let slip euen the least aduantage, he shoulde sustaine great losse of his whole cause; let vs examine all that is reproued, and pælde vnto the vtmost, that may appere faultie. I say not, saith he, that Abdias was conuersant with Christ. But he sayth he saw Christ in the flesh, and wrote diuers histories of the Apostles doings, at which he himselfe was present: of this to say he was conuersant with Christ, is scarce worth the fault finding. Yet maister Harding sayth stridy, he onely sawe Christ in the flesh, he was not conuersant with him. By like he looked through the crevice with Eubulus, when Christ helped Saint Basil to passe, and by that meanes Abdias could but see him.

The B. of Saris.

Lazius sayth that Saint Luke borrowed whole histories worde for worde out of Abdias.

Harding

The.25. vntruth. Lazius sayth not so.

Dering.

Here is first a very graue note in a weighty matter, that M. Juell nameth him Zazius, in steede of Lazius, as who say that euery man must not nedes knowe Wolfgangus Lazius, that hath scene Abdias. False printing can not blame the authoz, where wzangling is not in place. Lazius sayth, epther Saint Luke

*In p. face
in Abdiam.*

Luke borrowed hole stories of Abdias, or Abdias of S. Luke. By this it appeareth Lazius is well content if you thinke S. Luke borrowed his writing of him. Nowe for the more contempt of so vaine and sonde a saying, Maister Juell may well report his wordes absolutely, and ought not for that to be blamed with vntruth. Yet let vs admit that Lazius saying were sufferable. I aske of M. Harding, how a disiunctiue proposition may be improved without affirming, or denying one certaine part. Besides this, it is no newes to Wolfgangus Lazius to speake sometime at randome, when he should speake truth. He hath other wheres many absurdities, and some both flanderous and odious to rehearse, ywis by good account, a man may easily finde more lyes in his booke, than frier Furius can challenge in Sleydaines commentaries, but let them go. For this present matter, Maister Juell eyther in contempt of this vaine imagination, or for the more appearaunce of so great an absurdity, without any suspicion of vntrue dealing, may before all good men report these wordes, as he doth.

The. B. of Saris.

He maketh many shamelesse lyes, and sayth that he was present with Christ, and at most part of the Apostles doings.

Harding.

The. 26. vntruth. He sayth not so.

Dering.

If we marke M. Juells wordes well, we shall sufficientely be forewarned. As touching these vntruthes, he maketh, saith Maister Juell, many shamelesse lyes, and sayth he was present at the Apostles doings. Here maister Harding can challenge no vntruth, concerning Abdias shamelesse lying, but for his presence at the most of the Apostles doing, that saith he is nothing so. Let vs take that which by silence M. Harding

L. iii.

confesseth

confesseth, and then if Abdias haue many shamelesse lyes, how can he further Maister Hardings Passe: or if he haue not, why is it not noted for an vntruth: By like he thought that by speaking nothing of Abdias lies, they might be forgotten, and by calling them to tryall, Abdias should be quite shamed. For my part I meane not to meddle with them, they are more in number then in short time may be recited. Onely I aduertise thee to reade the booke, our tryall shall be surest iudge. As touching this present vntruth, whether he were couersant with the Apostles or no, it maketh no great matter, what skilleth it, what he was, or what time he liued: It is small credit to Esopes fables, that the author liued in king Croesus dayes. Yet for maister Hardings pleasure, let vs see this vntruth. He sayth not, sayth maister Harding, that he was present at most of the Apostles doings. I aunswere that it is not necessary to be very scrupulous in reporting of Abdias his wordes, it is more then he deserueth, if we vouchsafe to recite his meaning. Thus much maister Harding and Abdias do say, that he was the Apostles scholer, that he was present at the death of Saint Andrew, and Saint Thomas, & at the doings of Simon, and Jude, which were all Apostles, and of all this is it much, if we say that he was present at the most of the Apostles doings: Such is this Abdias. He hath deserued yll maister Hardings friendship. His credite is so little, that he can not further bys priuate Passe. His doings are so vnreasonable, that they can not be defended without shame. But the prouerbe is verified, like will to like. An ill cause hath most ground in vn sufficient witnesse, and an ill patrone is best content with vn able authority.

The B. of S. wif.

It may be gathered by Saint Augustine in sundrie places, that some part of this booke was written by certaine heretikes called the Manichees.

Harding

Harding.

The.27.vntruth. Saint *Augustine* hath no such thing of *Abdias*.

Dering.

This vntruth is litle worth, and soone answered. It may be gathered sayth *Maister Juell*. But saint *Augustine* speaketh not of *Abdias* saith *M. Harding*. It is true in dede saint *Augustine* doth not name him, soz if he did, there neded the no gathering. The thing were plaine. It is an easie thing to find many vntruthes, if we make our aduersary to say, what we list. Whether *Augustine* meane of *Abdias* or no, that shall be seene in y next vntruth. Here is nothing affirmed, but that he may seme to meane him, that this may be gathered *M. Har.* denieth not. That *Abdias* is ment, it must appeare by the next vntruth. So either *maister Harding* maketh two vntruthes of one, as his maner is, or here speaketh nothing to the purpose (as he commonly useth.)

The B. of Saris.

For he reporteth the fables of *Saint Thomas*, of *Saint Mathew*, of *Saint Andrew*, of the *Lyon* that slue the man that had striken *Saint Thomas*, of the dog that brought the same mans hande to the table of *Maximilla*, wife vnto *Egis*, and other like tales, even in such order, as they be set forth by this *Abdias*.

Harding.

The.28.vntruth. Saint *Augustine* nameth not *Mathevv*.

The.29.vntruth. He nameth not *Andrevv*. The.30.vntru.

He speaketh not of *Maximilla* v which *Abdias* ment.

Dering.

M. Hardings vntruthes amount not yet to his mind. Therefore he thinketh it not amisse to quote them a little faster, vpo which

Contra faust.
lib. II. c. 22.
cap. 97.
Cont ad. le. c.
christo. ca. 20.
co. Ad. ca. 16.

which aduice, he maketh thre in one perſode, he might as wel haue ſayde, S. Auguſtine mentioneth not theſe ſtoꝛies, and ſo haue made but one, ſaue that he loueth not ſuch platne dealing. But the matter is not great, as ſhoꝛt an aunſwere will ſerue foꝛ all, as if they had beene but one. Saint Auguſtine nameth not Mathevv, noꝛ Andrevv. Marke good reader, this vntruth. Maſter Juell ſayth, Saint Auguſtine telleth the tales of Mathevv, and Andrevv, and ſo he doth, let the booke be the iudge. Maſter Hardiſing ſayth, S. Auguſtine nameth them not, neyther doth maſter Juell ſaye he nameth them, take away this much wzangling, and here is no vntruth at all. But this we haue to note by the way, foꝛ the better credite of maſter Hardiſings Abdias, that Saint Auguſtine condemneth thoſe tales foꝛ lyes, which Abdias telleth foꝛ a certaine truth. Concerning þ tale of Maximilla, wiſe to Ages, which maſter Hardiſing ſaith is not repoꝛted in the ſame ſoꝛt by Abdias, as it is by Saint Auguſtine, firſt we muſt knowe both Auguſtine and Abdias meane the ſame woman, as ſhall appeare in þ. 31. vntruth. Then Auguſtine ſpeaketh of hir, as of a ſooliſh & vaine tale. Abdias ſpeaketh of hir doings, as of true, and weightie ſtoꝛies. Thus it appeareth though Saint Auguſtine doe not name the parties, yet he agreeth in the tales, and when this ſhall be knowne, the. 27. vntruth ſhall be ſuſtified. That it may be gathered, Saint Auguſtine meaneth of Abdias, & theſe thre latter vntruthes, which are but the pꝛouiſe of Maſter Juells conſecture, ſhall appeare ſo good, that befoꝛe the true chꝛiſtian reader, the quoting of them ſhall ſeeme but wzangling, and this new counterſeit Abdias ſhall be reſected, as a teller of dreames, and a lying wyꝛter. And foꝛ our great comfort, god will byꝛing to paſſe, that when it ſhall be knowne to the indifferent reader, that Papiſtrie can not ſtand without ſuch ſhameleſſe doctozs, they ſhall begin to learne, that it is a ſhameleſſe doctrine.

The B. of Saris.

Beholde what thinges they be, that be written of Maximilla wife to Aegis, that she being once christened, would no more yeelde dutie to hir husbände, but set Euclia hir mayde in hir owne place, and other like fables. All these, and such like tales thus disallowed by S. Augustine, are reported by Maister Hardings Abdias in great sooth.

Harding.

The. 31. vnt ruth. These tales be not reported by Abdias.

Dering.

Now is maister Harding come, as he sayth, to a great, and impudent lye, and such a one, as by no meanes can be excused, let the booke, saith he, be iudge. I doe so. Iuell great wrong to write in his cause with so little diligence. But for this cause I doe it, which I trust I shall well performe, that the vnlearned should not be deceiued. For the learned, be they not of wil blinded, Maister Hardings bookes can not hurt them, he hath made so vnequal a match. Thou seest good reader for the iustifying of this vnt ruth, whereat are made so great exclamations, one should read ouer all Abdias, which laboz I lothed so, as if Amaras porrecto iugulo. &c. as Horace writeth, I should haue stretched out my necke, and listened after bitter histories, yet when there was no remedie, I tooke the booke, and in diuerse places read so much I think as amounteth to one whole leafe or more, and of that little reading as I can, I answered. There is named in Augustine one Maximilla, such one is named in Abdias, she was wife to Aegetes or Aegeas, so was Abdias his Maximilla, she had a mayd named Iphidamia or Iphidama, so sayth Abdias of his Maximilla, and hir handmayd Iphidamia sayth Saint Augustine, went to go heare S. Andrevv, and so did the handmayde in Abdias, and of all this I say as so. Harding sayth, let the bookes be iudge. Nowe reader I must

Aug. de fide
cont. manich.
cap. 38. &
Abdias lib. 3.

U. I.

crane

*In Praef. in
Abdiam:*

crave thine indifferent iudgement, see whether Augustine, and Abdias meane one Maximilla. If they do, remeber Augustine sayth, they be impudent lyes, and Abdias doth tell them in great sooth. But sayth Maister Harding, Abdias and August. do not write a like of Maximilla. Sure it is the more like Abdias is a lier. But what if we say, Abdias did write, whatsoeuer Saint Augustine hath? Barre maister Harding of his gesses, and he can not confute it. Iohn Faber, a great fabler of maister Hardings side sayth, that this Abdias, when he was founde was all reueled, and without any fashion, full of faulces, so that one could neyther read him by vnderstanding, no: vnderstand him by reading. Then no maruaile if some part of it be perished, and the booke be not come wholly vnto our handes, though Abdias say not euery whit that is in Augustine. When maister Harding can bring any peece of likelihoode, how this agreement may be betweene them, and yet they meane not both one, then let this go for an vntruth. In the meane season consider, whereto this shamelesse, impudent, and notozious lye is fallen, whereof he hath made such tragedies, and what the other vntruthes be, when so great account was made of this. This is it, that I saide before, maister Harding was little beholding vnto Abdias. First, he could not pleasure him for his small authoritie, now he hath shamed him with this vnshamefast defence.

The B. of Saris.

Saint Augustine seemeth in diuerse places to haue giuen his iudgement of this booke.

Hardyng.

The. 32. vntruth. Saint Augustine meaneth not of Abdias,

Dering.

Maister Harding hath good liking in his owne doing of this

this vnt ruth should not haue bene noted twice. For the matter, there is enough saide in the former vnt ruth, the argument of the thing doth witnesse of Augustines meaning.

The. B. of Saris.

The like iudgement hereof is giuen by Gelasius.

Harding.

The. 33. vnt ruth. Gelasius meaneth not of Abdias.

Deriing.

Maister Harding is so sealous ouer his Abdias, that in no case he will let him be spoken off. The booke be like is so full of lyes, that he is sure no man can speake any good of it. But how so euer he be affectioned, we must thinke of authoꝝ no oꝛtherwise, then we finde them. He is not yet Pope, and therefore may erre, his word is no good witnesse of an oꝛther mans meaning. Gelasius whome so euer he meaneth, certaine it is he may meane Abdias for the worthinesse of the booke. And whereas maister Harding for some prouise of his side, sayth that he cōdemneth certain actes of Partyꝝ which are thought to be wꝛitten by infidels, Gelasius hath not one such worde. But where as maister Harding saith further for the discharge of Abdias, that Gelasius speaketh of one Quiricus, and Iulita his mother, this is a mocking of his reader without all regard of honestie. First what kindred was betwene these two, it skilleth not much, but Iulita may as well be his daughter as his mother, for any thing that Gelasius sayth. But let the kindred go, maister Hardings reason hangeth thus, Gelasius reiecting one hundred booke, among oꝛther nameth the passiō of Quiricus, ergo he reiecteth not Abdias, and this is all the reason on which he groundeth this vnt ruth, reade his Reioinder. Nowe way on the oꝛther side, what cause Maister Iuell hath to thinke Gelasius ment Abdias, and vpon conference of

Reioin. fo. 42.

W. ii.

exther

*Dist. 15 sanct.
romana.*

Abdias li. 3.

Abdias li. 10.

Abdias lib. 1.

Abdias li. 9.

eyther reason, this vntruth shall be very sone answered. The second booke that he condemneth is the actes of saint Andrew, Abdias doth write the actes of S. Andrew. The third is the actes of Philip, Abdias wryteth the actes of Philip. The fourth is the actes of Peter, Abdias wryteth the actes of Peter. The fift is the actes of Thomas, Abdias wryteth the actes of Thomas. Beside this, he reiecteth the doings of Maximilla, and Abdias speaketh of Maximilla. Now let the indifferent reader iudge, whether Gelasius meaneth of Abdias, or whether maister Hardings worde, and mishapen argument may conuertuaile all these coniectures.

The B: of Saris.

Thus it may be supposed by Saint Augustine, and Gelasius, that this booke was written by heretikes.

Harding.

The 34. vntruth. A burthen of vntruthes:

Dering.

If this be a burthen of vntruthes, no doubt the substance of them is very little. For take away the 32. vntruth, that Augustine meaneth not Abdias, and the 33. vntruth, that Gelasius meaneth not Abdias, and except Eubulus come, that saw Christ helpe Basil to passe, all this burthen of vntruthes is like to be vndone. As touching the vntruthes, there is inough saide already. Whether they ment of Abdias, it appeareth that maister Harding is to blind a iudge to gesse so boldly the contrary. Here I must put the once againe in minde of the numbering of these vntruthes. First Saint Augustine speaketh not of Saint Mathew, the. 2. nor of Saint Andrew, the. 3. nor of Abdias his Maximilla, the. 4. nor of Abdias, the. 5. nor Gelasius speaketh of Abdias, the. 6. nor they two speak of Abdias. Thus the whole being ioyned, is but one true proposition,
yet

pet out of it after his maner of cutting maister Harding hath
carued. 6. lies. And thus much of lying Abdias.

The B. of Saris.

Martial was so defaced in many places, that it could not be read.

Harding.

The. 35. vntruth. It could be read, else howv coulde it be
printed?

Dering.

By gesse. Why should not the printer haue as much liberty
in printing this little olde booke, as maister Harding vseth for
prouse of his whole religion? The Printer himselfe sayth præ
nimia vetustate vix legi potuerunt, for estream age they
could scarce be read. Howe where as maister Harding doth
aske, how then could they be printed. I aske of him, how Ab-
dias was printed. For of him his sorbonist Doctor wyrteth, he
could neyther be read, nor vnderstand. An other might much
better haue moved this doubt then maister Harding. He is
not now to learne what gesses may doe. But howe soeuer he
was printed, sure this vntruth was not worth noting.

*Morel. in fine
libri.*

*Faber in pref.
in Abdiam.*

The B. of Saris.

*It is iudged by Iohn Colet, and other graue men, that Dionysius
can not be that Arcopagita, Saint Pauls disciple, which is mentioned in
the Actes.*

Harding.

The. 36. vntruth. It is not iudged so by Iohn Colet. The. 37
vntruth. They are no graue men, that so iudge.

Dering.

These vntruthes can not be good, that are made so fast, nor
yet

W. ill.

Reioin. fo. 44.

Rom. 2. 29.

and he is called
a Jewand he is called
a Jew

Actes. 17.

yet so many as the maker would haue them; when one is told
so many tymes. If this were vnttrue that maister Tuell wri-
teth, yet were it not two vnttruthes, but one. But bicause
there is no remedie, we will take them euen as they fall out.
As touching the former of these two it needeth no aunswere,
Maister Harding doth not denie it, but that Iohn Colet hath
both spoken it, and preached it, then what skilleth it whether
it be written, his preaching is a witnes of his opinion, though
maister Harding say nay. For this other vnttruth, that such
other, as deny this Dionysius to be the true Areopagita, are no
graue men: he is sure no graue man, that hath noted it. I may
aunswere this with the wordes of Saint Paule, *horum laus*
non ex hominibus, sed ex deo, these mens prayses are not of
men, but of God. Maister Harding should not for his modesty
sake haue noted it for an vnttruth, to call the godly fathers of
our age graue men. His belligods, Bopes, Cardinals, Friers,
Monkes, Priestes, & others of that kenell, haue not so much
laboured in searching out the truth in fiae hundred yeares, as
these other haue done in fiftie. But God hath giuen the in-
crease, his name be praysed for euer. *and he is called a Jew*
As touching this Dionysius, whether we haue his woorkes,
or no, it is a thing some iudged. How vnlke is it, that the con-
uersion of Dionysius should be mencioned by Saint Luke in
the actes of the Apostles, yet he him selfe would not mencion
it once in al his woorkes? or if this might be, yet what may we
thinke of that, that in all his booke he doth neuer so much as
once name Paule? May it yet be doubted, whether he be that
Dionysius, which Paule conuerted? Besides this, S. Ierom
making purposely a rehearsall of all ecclesiasticall wryters,
speaketh not one worde of this Dionysius. Other auncient
fathers doe neuer alleage him, his owne bookes are so straunge
fanties of many secrete misteries, that sure it is, he is not the
true Areopagita.

The B. of Saris.

Saint James Liturgie hath an especiall prayer for them, that live in Monasteries, and yet it was verie rare, to haue Monasteries built in all Saint James time.

Harding.

The.38. vntruth. There is no mention of such Monasteries, as we commonly meane, when we speake of Monasteries.

Dering.

As be for Monasteries, as Monasteries are to speake of the things themselves as they are in deede, so to say of Monasteries as they be considered in this meaning of Monasteries, so Monasteries, and so forth, a man should go farre that shoulde follow Maister Hardings wrangling.

The B. of Saris.

Chrysostomes Liturgie prayeth for Pope Nicolas by these wordes. Nicolai & sanctiss. & vniuersalis Papæ longa sint tēpora. We pray, God sende Nicolas that most holy, and vniuersall Pope, a long time to liue. But Pope Nicolas the first of that name, was the seconde Pope after dame Ione the woman Pope.

Harding.

The.39. vntruth. He prayth not for Pope Nicolas of Rome. **The.40. vntr.** There was no such woman pope.

Dering.

Powe Maister Harding after he hath giuen so many offers, and maketh neuer a wound: he directeth his engines quite contrarie, and assayeth if that he can giue the Pope a blowe. Pope Nicolas sayth Chrysostome, that most sacred, and vniuersall Pope. That is no good prouise sayth Maister Harding

Reioin. fo. 47.

Deut. 31. 2.

Harding that he meaneth the bishop of Rome. Here is a full subscription to the. 4. article. The authorities alleaged for the Popes supzernacie are quite overthrowne, to be called vniuersall bishop is no proufe of his supzernacie. Had Maister Harding wel considered it, this vnturth had bene quoted some other where, but doubting that this be not aunswere good yⁿough, he letteth it go, and graunting it to be sayde of Pope Nicolas, thereupon he asketh this question. If Chrysostome might not pray for Pope Nicolas, how is the death of Moyles described in the booke of the lawe? There is no man, sayth he, so hardie to denie that Moyles wrote these booke. Be not afrayd, good reader, of these big words, nor of M^r. Harding. All this is toone answered. Either Eleazar, or Iosue wrote the. 34. Chap. of Deuter. And they might well write of Moyles his death. Or if Moyles wrote it, he knew it by reuelation. For so he himselfe writeth. The lord hath saide vnto mee, thou shalt not go ouer this Iordane. Sure of a docto^r of diuinitie, this was a very simple question. If he can shewe any such reuelation that Chrysostome had of Pope Nicolas, then let this be Chrysostomes passe. The. 40. vnturth is concerning pope Ioue, who neuer did the sea of Rome more dishonestly, then he hath made maister Harding in good stead. For both he helpeth out his Reioinder with vnturthes, and maketh a great p^{ar}ce of his confutation of the Apologie. But saith maister Harding there was no such woman Pope. What skilleth it to this present matter, whether there were such a Pope or no. A filthy Strumpet is good ynough for such a whozish kingdome. If there were such a one, Pope Nicolas was seconde after hir. Whether there were or no, my protes are needelisse, my lord of Sarisburie hath resolved us in that behalfe.

The B. of Saris.

Now it were much for me to say that Chrysostome prayed for my
dynaue 700 years before they were borne.

Harding.

Harding.

The.41.vntruth. I say not so.

Dering.

This is a proper vntruth. Now by lyke Maister Harding is non plus.

The B.of Saris.

Thou seest Christian reader, what doctours here be brought, as maister Harding sayth, to ground thy fayth and saluation vpon.

Harding

The.42.vntruth. I say not so.

Dering.

If Maister Inell shoulde so misreport maister Hardings saying, as he himselfe for his vntruthes sake doth commonly vse, then had he good cause to crie out both of misconstruing, and corruptions, for he will say, and vn say, and all with one breath, for to seeke aduantage. Thus he sayth expressely, he hath brought these authorities for y confirmation of thy sayth. And againe he hath brought these authorities for the stay of all christian mens beleefe. See his booke, thou shalt see the words. The why sayth he not, y he bringeth these authorities to ground thy saluation on? or how could he without blushing note this vntruth? There is no other difference in the sayings, saue where Maister Inell reporteth it to ground thy faith, Maister Harding hath to stay, and confirme thy sayth. If here be any difference, alway wangling excepted, let this be an vntruth. And yet were there any, Maister Harding speaketh plaine y nough in the confutation of the Apologie. Thus he saith there. Are not these trustie men, to whome you maye commit the charge of your soules for your sayth, and saluation? These

Diuis. 5. & 6.

Apol. par. 5.

cap. 3. diui. 10.

xi.

wordes

wordes I trow are plaine ynough to proue this no vntruth.

The.B.of Saris.

It is the very expresse order of the Communion.

Harding.

The.43.vntruth. It is not so.

Dering:

Reioind.fo.54. This vntruth maister Harding hath not in the text, but hath wrested it out of the margine, and bicause he thinketh that for the base matter it would be little regarded, to make vs the more attentive, he beginneth with this admiration. But what meaneth Maister Juell. &c. But to quite Maister Hardings wonder, I aske of him againe, what meaneth he thus abruptly to rush into maister Stapletons possessions? He hath taken vpon him to returne those vntruthes, and whye doth maister Harding meddle, where he hath no thank? There be already a great many past, which he hath not touched, and why doth he out of season thus meddle with this? If he thinke maister Stapleton hath returned it nothing cunningly, I doe easily graunt, that he is in dede a naughtie workeman, if he thinke by his labour it shall appeare more beautifull, I must needs graunt his turning is much better, but yet the matter it selfe is neuer a whit the truer. And for as much as the thing must trie it selfe, let vs somewhat better examine it. Maister Harding sayth in the .5. diuision of his first booke, that Ciril hath expounded the Masse bled in Ierusalem. Maister Juell noteth this for the.12.vntruth, saying that Ciril expounded the communion, and not the Masse. Maister Harding returneth this vntruth againe, saying it was the Masse, and not the Communion. I might with as great facility denie this againe, and say it were the Communion, and not the Masse. But because my testimonte were in this not of weight, I am content to

*Diui.5.the.12.
vntruth.*

to be furthered with the witnesse of maister Stapleton. Hee sayth plainely, that maister Harding brought not this for proufe of the question, and that it maketh nothing for priuate Masse. But here Maister Harding saith that it was a Masse. Therefore this vntruth gathered by maister Harding, is answered thus by maister Stapleton, that it is not so, and tyll they agree better, a longer discourse of that place of Ciril is neyther profitable nor necessarte.

In the 15. slanderous vntu.

The B. of Saris.

What if all these doctors testifie against maister Hardings Masse.

Harding.

The. 44. vntruth. They testifie not one vvorde against it.

Dering.

Maister Juell alleageth, Iames his Liturgie, Abdias, Iustinus, Dionysius, Basil, Chrysostome, and Ignatius, reade the Replie. fol. ii. of all these, saith maister Harding, they be M. Juels butts, and therefore he will skip them ouer, and not answer a worde, neither rime nor reason. What shamelesse demeanour is this in men, that professe to seeke the truth? if wee would doe the like, howe soone woulde this Reioinder be answered. It is an easie matter if this be ynough, M. Harding must seeke better stuffe, this will not serue. Although in deede it be true, that this Reioinder is all false, and vngodly stuffe, yet seeing christian people are so euill disposed, the falsehood, of this stuffing must be in some part disclosed. Howe much then should this discredit maister Hardings religion, against so expresse authoritie to make so slender aunswere.

The B. of Saris.

Hippolytus was lately set abroad in print, about seuen yeares past, before neuer acquainted in the worlde.

Æ. ii.

Harding

Harding.

The. 45. vntruth. He was well knowne before.

Dering.

That man is well knowen, of whom most men haue heard, or with whome many be acquainted. Now holwe proueth M. Harding this Hippolytus is well knowne. Saint Ierom saith he named him. Surely this is a very small acquaintance to be named but of one man in all the worlde. Yet not thys bastard Hippolytus, but that other bishop, and martyr is named of Saint Ierom. Such vntruthes haue great sauoz of enie, or of folly, or of both. Sith maister Juell sayth that Hippolytus was neuer acquainted in the worlde, and Maister Harding doth shew but only that Saint Ierom did name him. This vntruth, if truth were wel regarded, should surely haue bene spared. Howe be it I graunt, not onely Ierom named Hippolytus, but other many. Eusebius speaketh of him: so doth Theodoretus, and alleageth diuers sayings out of hys bookes. Gelasius, Epiphanius, and Niciphorus also haue named him, and yet all these had but small acquaintance with him. Eusebius, and Ierom, and Theodoret knewe not where he was bishop. Gelasius sayth he was a bishop in Arabia, Niciphorus saith he was bishop of Ostia a haven towne in Italy. Ierom sayth Origene was stirred by by emulation of Hippolytus, yet it appeareth by sundrie recordes, that Origene was made bishop of Alexandria. x. yeares befoze Hippolytus did write. By this it appeareth, that y true Hippolytus, was, not long since, well knowne in the worlde, so that were this booke good, yet maister Juell sayd true. But how good it is, and how vnworthy the name of Hippolytus, read the Replie, and thou shalt well perceyue. Beside this, the booke by M. Harding alleged, entituled de cōsummatione mundi, is not once mentioned, neither by Ierome, no? Eusebius, no? Theodoret, where

*Ii. 6 cap. 21
In Polim.*

*Cont. Eut.
& Nest. 1.
Lib. 4. cap. 3*

where they make especial mencio of Hippolytus booke, then
I trow we may say truely, this is no vntruth.

The B. of Saris.

He beginneth the first sentence of his booke with enim.

Harding.

The.46. vntruth. He beginneth otherwise.

Dering.

Here Maister Harding maketh himselfe merie with won-
dzing at Greeke readers, and scholemaisters, musing howe
they could haue bene so ignozant. But may it please maister
Albutius, that so faine would be a Grecian, to remember the
Greeke saying, γέλωσ ἀκαίρος ἐν ῥητοῖς δεινὸν κακόν to laugh
out of season is a great miserie. Had this defence of his γὰρ
bene his own, though it be little worth, yet it had bene some-
what. Now it is altogether borrowed of Budæus commenta-
ries, the bpbzaiding of other is a testimonie of his owne ar-
rogancie. A manifest proufe all his Greeke is not much, and
a great coniecture, that much of his diuinitie is out of tables,
but him selfe knoweth best what he is for this defence of his
γὰρ, it is no doubt folishe, and of so great stoze, he hath made
very pll choyse. For in this sentence by him alleaged οὐ γὰρ
ἀν κωμωιδία ποσὴ σαις. γὰρ may well signifie enim. As touching
the worde, I graunt sometime in the course of an oration, it
may be placed, onely to adourne the sentence: but this happer-
neth very seldome, euen as enim doth in Latine, and this vse
was only peculiar vnto such as followed the proper phrase of
Athens. In an interrogation it is often put after the same sort,
as in this verse, μὴ γὰρ οἶδε θεὸς ταῦτ; ἔγωγε, καὶ ἀποτίσεις
doth God knowe this? or doth he knowe it, and will not re-
uenge it? So it is very often found in Plato, ἢ γὰρ ἀν non?
and thus ioyned, ἢ γὰρ ἀν, κί γὰρ τοι, and such other it is not
denied

denied, but it may signifie nothing, but in the beginning of an oration no doubt it is neuer bled, in the beginning of a booke it is very foolish, and if Hippolytus had not bene, it had neuer bene heard of. As likewise I trowe if maister Harding had not bene, it should neuer haue bene defended. In this doing he could meane nothing but to bleare the peoples eyes. They that list may stil think well of his doing, but Gods children shall one day forsake his euill doctrine.

The B. of Saris.

He sayth, and soothly auoucheth, that Antichrist shall be the deuill.

Harding.

The. 47. vntruth. He sayth not so.

Dering.

Reioin. fo. 59.

1. Thes. 2. 3.

Here I must aduertise the reader for the better discharge of maister Fuels sayings, that I haue not read all these netwe found olde wynters, neyther yet meane I to reade them, if ocher necessitie shall not enforce me, so that how to verifie this vntruth plentifully out of the Authoꝝ, neither I know, neither is the labour requisite, onely Maister Harding that maketh this vntruth, giueth testimonie sufficient, that the vntruth is his own. In his Reioinder thus he doth alleage Hippolytus wordes. Antichrist shall be a deuill incarnate in the shape of man. What troweth M. Harding is there any difference betwene the deuill, and a deuill incarnate, or is it not shamelesse ignorance to affirme eyther of Antichrist. S. Paule calleth him hominem scelerosum, filium perditum, the wicked man, the sonne of perdition. He calleth him a man not as Hippolytus doth a deuill incarnate, he sayth his coming shall be κατὰ ἐν ἐργείαν τῆς σατανᾶ according to the operation and strength of Sathan. Then it shall not be Sathan himselfe. What may we iudge of this Hippolytus, that is so ignorant

rant in the scriptures, or what may we iudge of M. Harding, that can abide his Hippolytus, which should teach that Antichrist should be a deuill incarnate? He hath no true zeale vnto the scriptures.

The B. of Saris.

He sayth that he shall builde vp the temple at Ierusalem.

Harding.

The. 48. vnt ruth. He sayth not so.

Dering.

Hippolytus, as maister Harding reporteth, sayth thus. Antichrist shall builde vp a Temple in Ierusalem. M. Juell *Reioind. fo. 58.* sayth the Temple. Here be two very ignorant vnt ruthes, both made by turning the, into a, for the, may be expressed in y Greeke, but a can not. So make the best of it, these vnt ruthes are but gesses, and so much the more shamelesse, bicause they can haue no assurance. But what if they were true: betwene a deuill, and the deuill, a church and the church, when both are lyes, what skilleth it whether are reported?

The B. of Saris.

If he should builde vpon the worde pontifices Bishops, then all priestes shall stand backe.

Harding.

The. 49. vnt ruth. It follovveth not.

Dering.

Thou hast heard before christian reader many vnt ruthes that were not woꝝth reconing, now here follovveth one without shew of wit or vnderstanding, and yet it is set out to the vtmost, as if maister Harding had here an especiall aduantage. He solaceth his heauy spirit with many foolish questions,
and

Reioind. fo. 58.

and asketh when Maister Juell will be ashamed of his foolish conclusions, and of his peevish arguments: and in the end he maketh maister Juell to reason thus. *Christ shall call Bishops to his kingdome, ergo he shall call no priestes.* If all these mery toys be applied in season, then let maister Harding haue the victorie. If this be maister Juells argument, then let this one go for an vntruth. But if this sport be disgraced for want of truth, and these pretie questions nothing worth, because they stande vpon a lie, then this vntruth is answered, and M. Hardings pleasant writing is proued foolish. Read the Replie, thou shalt see howe maister Juell goeth about to enterpret Hippolytus wordes, and sayth, they are not to be vnderstanded directly as they lie. For if maister Harding should builde vpon the verie worde, then because the mention is made of Bishops, all common priestes should be excluded. But this shal not be so. Therefore we must not take the wordes as they lie. Nowe iudge whether Maister Juell do make this foolish argument, or if he doe not, while is M. Harding so malapert without occasion.

The B: of Saris.

If he make reconing of this worde dayly, where shall the Pope and Cardinals stande, that scarce sacrifice once in the yeare.

Harding.

The. 50. vntruth. These Cardinals say Masse most dayes, and this Pope euery day.

Dering.

Their kingdome is falling, therefore bylike they vnderprop it with so many Masses. But if it be so: Lorde how lath that adulterous citie multiplied hir whoredomes: Well may the preachers say ouer hir, as the Prophets ouer Ierusalem. Wherefore should you be striken any more: The whole head is sicke, and the whole hart is heauie. There is nothing in hir but woundes,

woundes, and swelling, and sores full of corruption.

The B. of Saris.

But the meaning of Hippolytus seemeth be these, that all faithfull people in this respect be priests, and bishops, like as Saint Peter also calleth them.

Harding.

The. 51. vnt ruth. It seemeth not so.

Dering.

Why seemeth it not so? bicause, sayth maister Harding, neyther I take it so, nor any other Catholike. But Maister Juell thinketh so, and so do all good christians, and therefore it seemeth so. This is a proper vnt ruth.

Reioin. fo. 59.

Harding.

The. 52. vnt ruth. Saint Peter calleth not the people by that name.

Dering.

How sure good reader truth among these men is perished, and gone out of theyr mouthes. Saint Peter sayth maister Harding, nameth not the people bishops, yet he nameth them priestes. Maister Harding graunteth now if it were no other wise, maister Juell saide true, bicause he nameth them priestes. But Saint Peter nameth them by an higher name, and therefore confesse that they may be named bishops. He calleth them βασιλειον ιεράτῳμα, a kingly priesthode. And ιεράτῳμα ἅγιον, a holy priesthode. And it is sayde in the Apocal. Christ hath made vs βασιλεῖς καὶ ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ kings and priestes vnto God, even vnto his father. As so? Hippolytus worde ιεράρχαι, let not maister Harding thinke that Maister Juell taketh Saint Peter to attribute that name vnto

Jer. 7. 28.

1. Pet. 2. 5.

Apo. 1. 6.

the lay people. Let the word go vnto Hippolytus, from whom it came, it is neyther in Saint Peter, nor in the whole Testament. It is attributed neyther to the priestes, nor to the Bishops. This is maister Juels saying. The priest, and the lay man, concerning the name priest, are one, and no difference of name given to eyther ^{iepeis} in their proper significations, that is priestes I gladly leaue to maister Harding, and his fellows. It is given to no moztall men in the newe testament, But to Iupiters priest. Act. 14. Onely our Sautour Christ is our high priest, and that for euer after the order of Melchisedech, and without blasphemie against him, the name can bee no more given vnto man, for as much as euery priest is appointed to offer sacrifice. But he alone hath made that one sacrifice, whereby we are cleansed for euer. And this Paule gathered well of the offering that Abraham made vnto Melchisedech, wryting that in Abraham Levi himselfe was giuen vp for tythe, being then in his fathers loynes, when that offering was made. So that in the appointed time, when Christ should be reueled, an euerlasting priest after the order of Melchisedech, the Leuiticall priesthoode should be then ended, and no perticular men should be seperated any more to serue in our tabernacle, that is, to be the preachers of Christes gospel, and dispensers of his misteries, but euery one is like accepted before God, all spirituall priestes before him. And as the public minister shall aunswere for the sinnes of the people, if he do not tell them Gods threatnings against all iniquitie: so the father shall answere for the sonne, the maister for the man, the husbände for the wyfe, and one christian man for another, if we beare not the name of our father wrytten in our forehead, and openly in all places refozme one anothers offences, and suche as are vnder our rule, if we doe not bring them vp in the feare of the Lorde. God for his mercie sake giue vs his grace, that we may consider our calling, which no doubt wee would doe, if we were well instructed, and deliuered from M.
Hardinga

Ebre. 8. 3.

Ebre. 7.

Ebre. 7. 10.

Apoc. 7. 3.

Leuit. 19. 17.

Hardings filthie priesthood, which beareth vs in hand, & with Pardons, and Indulgences, and Passing abominations, they could doe away our sinnes. And further who knoweth not, that the oblations, ceremonies, sacrifices, feastes, priest-hood, and all other rites, and customes of the olde law, were figures, and are verified in Christ. So Paule calleth Christ our Passouer, newnesse, and sinceritie of life, our unleauened bread, our bodies, our temple, our wickednesse, our leauen, the fruite of our lips, our offering, our selues, our sacrifice. So Saint Peter calleth Christ, our corner stone, his children, the liuing stones, their profession, the holy temple, and their obedience, a kingly priesthode.

1. Co. 5. 8.

1. Co. 6.

Rom. 12.]

1. Pet. 2

The B. of Saris.

Some of them haue saide, the people are doggs, and swine.

Harding.

The. 53. vntruth. I say not so,

Deriug.

Maister Harding calleth them swine in plaine wordes, he sayth farther, they are vnreuerent, & of an impure life. Againe he sayth, they are curious, rashe, vnreuerent, contemptuous in all holy things. Now to ioyne all these, that the people are vnreuerent, impure, curious, rashe, & contemptuous swine, it is as much I thinke, as if he called them doggs, and swine. Now be it, whether tearmes soeuer be vsed, they are vnreuerent, impure, rashe, contemptuous, and swinish sayings, and if he had bene ashamed of them, he would not so slender an vntruth, haue called those wordes againe to memorie. But the common saying is, past shame, and past grace.

Art. 15. fo. 255

Consu. Apr.

par. 5. cap. 3

Diui. 4.

The B. of Saris.

The. 7. denis. Yet now must their negligence be the rule of Christs religion.

P. ii.

Harding

Harding.

The.54.vntruth. I say not so.

Dering.

Looke well on maister Juels wordes, thou shalt see maister Harding is not named. Againe consider this manner of speaking, thou shalt see this vntruth hath no ground but ignorance. Maister Harding doth confesse, that his priuate Masse were not good, in case the people were more diligent to receyue, but considering their vndeuotion, it is not meete, that the dayly sacrifice should cease. This maister Juell reporteth as a thing very absurd, that the negligence of the people should be the rule of Christs religion. And what is here vntrue? who is so ignorant, that knoweth not, to make any such vain saying by repetition the more contemptuous, that it is vsuall to chaunge the wordes? Well knew M. Harding, that the learned here would soone espie his doing, but he accounteth it a small matter to deceiue those, whom he taketh as vnreuerent swine, &c.

The B. of Saris.

But now the priest may say two, three, or mo Masses in a day, yea although he haue none to receyue with him.

Harding.

The.55.vntruth. Priestes say not many Masses in one day.

Dering.

Surely good reader lies are good cheape, & soone made, where this is one. The Decretals were wont to be a sufficient warrant, for the vsage in the Popes ministerie. Will now maister Harding be so sawcy to controll the Pope? Doth he not know that this saith Pope Gregorie, excepto die natiuitatis, & causa necessitatis, sufficit sacerdoti semel in die celebrare, except on

Decret. de mis.
celebr. cap. 3.

on Christmasse day, and the cause of necessitie, it is sufficient to say one Masse a day. Here we see some dayes mo Masses than one were occupied, and sure though one Masse be one to many. Yet considering that three do signifie the three tymes, before the lawe, vnder the lawe, and the tyme of grace, where Masses go for good, me thinketh three euery day would do wel. And again because the Pope saith, yf neede be we may say mo Masses in one day, and the glose doth enterpret neede to be either for honestie sake, or for profit, sure such Masses as be either honest, or profitable, should euer for charitie sake be thise iterate. Yet I confesse that Pope Alexander, and this gloser do not well agree in profite. For he sayth, qui vero pro pecunia presumunt vno die facere plures Missas non estimo euadere damnationem, but he that for money shall presume in one day to make many Masses, I thinke he can not escape damnation. And yet notwithstanding this Popes censure, the gloser will not relent, but without addition of necessitie he sayth flatly. They may say one Masse for the dead, an other for the day. Mary for cause of controuersie in this matter, Pope Gregorie makes this promise: So he poure no wine on his fingers after he hath receyued at the first Masse, least in licking them againe, some drop should go downe his throte, and so he should breake his fast. But I will let passe these high points disputed in their Canon law, and greatest doctors, and of this, that is sayd, I desire the christian reader to iudge, whether these wordes are vnttrue, that a priest may saye two or three Masses in one day.

Et tete phorus
Papa.

De Miss. cele.
ca. 3. in glosa.

Decret. & glo.
vt supra.

De consc. dist.
1. sufficit.

In glos. vt su.

Decre. de miss.
celeb. ex parte.

The B. of Saris.

Concerning consecration he doth great wrong to charge vs with the breach of it, before hee himselfe, and other of his side are better resolved, wherein consecration standeth. For Scotus, and Innocentius the. 3. say that this word, benedixit, worketh consecration.

P. iiii.

Harding.

Harding.

The.56.vntruth. VVe are resolued herein.

The.57.vntruth. Scotus and Innocentius say it not.

Deriing.

Maister Harding to make his vntruthes very common, beth such Logick as is very rare. Where the antecedent & argument do hang together, he maketh them both vntrue. Wel may this doing haue credite among the simple: but when the learned doe see it, they do easily say, that these vntruthes haue more consideration of number, than regarde of good matter, and substance. But let vs take them, as they be, the folly of the vntruthmaker shall the more appere. We are sayth maister Harding fully resolued herein, that is, wherein consecration standeth. It is pittie that his worde hath not the Popes priuiledge, that it might not erre. He neuer wanteth audacitie to denie at aduentures, whatsoeuer mispheth him. He sayth in consecration we are all agreed, but Marcius one of his owne doctors saith, it is not so. Whether of these say true, it shal appeare hereafter. We agree, sayth maister Harding, that consecration of the bread, and wine, is wrought by these wordes, hoc est corpus meū, this is my body, and hic est sanguis meus, this is my blood. And of this iudgement is their Pope holpe patriarche, Saint Peter Lumbard: yet the whole counsell of Florence say, consecration is wrought with all the wordes together, as they lye. The chapter of Coleine say, these wordes are not sufficient without the Canon of the Masse. Saint Augustine sayth, it is wrought with the word of sayth, which we preach. Saint Ambrose saith, these wordes, accipite, comedite, take, and eats, are part of consecration. So haue these men, the counsell of Florence, the chapter of Coleine, Saint Augustine, and Saint Ambrose against them. Now let vs see how they agree among themselves. Scotus sayth in finall resolution.

In 4. sent. q. 8.
Art. 1.

Seß. vlt. in
fine concil. in
antididag. in
Ioh. tr. 80.
de sacra li. 1
cap. 5.

Iustion. Dico breuiter, qd non est nobis traditum certitudina-
liter, an ad formam consecrationis sanguinis pertineant aliqua
verba post illud, sanguis meus, vel an aliquot illorū sequen-
tia vsq; illuc, hoc facite, &c. Ideo periculosum est hoc asserere,
de quo sufficiens autoritas non habetur. I say briefly, that
we haue no assurance at all, whether any other wordes ap-
pertaine vnto consecration of the blood, after this is once said,
this is the cup of my bodie, or whether the residue wordes fol-
lowing be part of consecration, or no, butill it is sayd, take
and drinke. &c. Therefore it is dangerous to affirme anye
thing, where you haue no sufficient authoritie. And it follow-
eth in Scotus, and by this it is manifest, they speake vndo-
secretly, which say it is necessary to know in euery sacrament,
what are the precise, and very words of consecration. He saith
further. Let no man say, I will ble these precise wordes, sim-
plicitie is much sorer. And vpon this he remoueth a doubt,
that if the priest should say this is my body, and say nothing of
that which goeth before, we ought not to worship it, but on
this condition, if it be consecrate. And these are Scotus verbe
wordes, iudge how whether he agree with Peter Lumbarde,
or whether he be resolved, what to say, or whether Maister
Harding be not past shame, that so boldly writeth of all the
men that euer wrote, maister Iuel might worst haue alleaged
Scotus. And that all Catholike be fully resolved in this. For a
larger proufe, let vs per examine it a litle further. Gabriel
Biel expounding the Canon of the Masse, ouer these wordes
benedixit, fregit, he writeth: ouer benedixit, consecrando:
ouer fregit, non panem, sed panis speciem, so by Biels opini-
on, Christ did consecrate with benedixit, he blessed. Ludulp
de Saxonia, and Innocentius 3. agreeth with Gabriel Biel. In
Thomas, and Bonauentura say, that Christ spake these words
twise, hoc est corpus meum, and so consecrated by them when
he pronounced them first secretly. When thus farre M. Har-
dings doctors doe not well agree. Alexander de ales knoweth
not

In. 4. sen. dist.
8. qu. 2.

Qua verba
sunt de forma.

Cont. Ga. Biel
in expof. can.
Missae.

Reioi. fo. 70. b

fol. 71. a
part. 4

In vita chr.

par. 2. ca. 76

In officio miss.

li. 8. cap. 18.

Parte. 4. q. 33.
mem. 2. C.
deinceps.

In. 4. sent. dist.
8. vi. supra.

In. 4. sent. q. 6
art. 1.

not well what to say, he sayth in one place Christus dixit his. Christ spake the wordes of consecration twise. Afterward he sayth, consecrauit, nos quo modo nescimus, he did consecrate, we know not howe. Lastly he sayth, virtus erat in manibus, there was a secrete power in his handes. This Doctor is much like Scotus, he knoweth not what to say. Marci^{us} saith, how Christ did consecrate, doctores diuersimode dicunt, doctores are of diuers minds. Some sayd he consecrated without pronouncing any wordes. Thus every man speaking his fanste, not guided by the worde of God, they walke in darknesse, and can not tell whither they go. But Maister Harding will say, though they can not agree, how Christ did consecrate, yet they are fully agreed, how themselves doe consecrate. This as is before alleaged out of Scotus, is not true. But before I shew their diuers opinions, I would demand of some of maister Hardings friends, howe a good conscience may be satisfied, concerning this matter. How Christ did consecrate, as appeareth, they do not agree, and so much maister Harding graun-
reth, and vpon this Scotus sayth. Intendebant narrare rem gestam, non tradere formam consecrationis. The Euangelists intended to set forth the storie, not to leaue vnto vs any forme of consecration. And Marcellius sayth, nullus Euangelistarum nec etiam Apostolus videtur hanc formam vidisse. None of the Euangelists, neyther yet the Apostles seeme to haue giuen out forme of consecration. Here I make this reason. The Scriptures beare witnessse of Christ, and how his body was made, but the scriptures beare no witnessse of consecration, therefore by their consecration his body is not made. Againe, consecration being of such force, that they themselves confesse their host should no more be worshipped, but with condicion, if it be well consecrated, and yet this consecration is not taught vs by the scriptures: howe is the saying of our sauour Christ true, that the holy ghost should teach vs all truth, or how hath Saint Luke fulfilled his promise, that sayd he would write of all

all things euen from poynt to poynt. Againe, where maister Harding sayth, and commonly his other doctors holde, that Christ did consecrate by these wordes, this is my body, if they wil stand to that, soz ought y I see, they ouerthrow their owne Masse. Christ did breake y breade before he spake those wordes, as appeareth by all the Euangelists, and by Saint Paule, but they holde it by whole, and bid vs worship, and after at more leysure, they breake it in peces. But to what purpose should I examine their doings. God deliuer vs from that crooked and froward generation. Nowe for tryall of maister Harding his haunts, I will alleage some of his doctors, that thou mayst know, whether they are agreed about their own consecration. The common opinion is, consecration is wrought by these wordes, this is my body. But Mercillius sayth that enim is part of consecration, and that the Church was so taught by Saint Peter. Gabriel Biel and his companions say, that enim is not necessarye for the consecration, but for him that doth consecrate, and he that leaueth it out, should sinne deadly, and yet Mathew, Marke, Luke, and Paule, all foure did leave it out, I trow without deadly sinne. The Decretals teach vs, that all, which is in the canon of the Masse, though it be not in the scripture, yet we must take it as receyued from the Apostles. And so the matter shall be fully discussed. That is of consecration which the Canon appointeth. Gracian alleaging S. Ambros, maketh the priest to say in the person of Christ, all these wordes, accipite, comedite. &c. so alleaging, that for the consecration, he maketh these sixe wordes of consecration, take, eate, this is my body. He sayth likewise alleaging Eusebius. Nowe for the consecration of the cup, M. Harding sayth these are the wordes, this is my blood. Nay sayth Gabr. Biel, forma indubitata, the vndoubtfull forme is this, this is the cup of my blood, and sayth boldly, sufficienter & plene significant conuersionem, fully and sufficiently they work consecration. Yet vpon better aduice, writing vpon the maister of the

Aa.i.

sentences,

Luke. 1. 2.

In 4. sent. q. 6.
art. 1.

in 4. sent. dist.
8: q. 3

De cele. Miss.
qua sinisti.

De conf. dist.
2. panis est &
quia corpus.

In can. Miss.

In 4. sent.

sentences, he sayth, forma consecrationis specierum vini necessaria, & precisa, ex scriptura canonica non est sufficienter determinata. The forme of consecration of the wine, what is precise and necessarie, the canonically scriptures haue not sufficiently determined it. By this it is plaine that M. Hardings doctozs will not all agree, except you take them in their good mode. Bie! sometime will not stricke in it, you shall haue consecration wherein you will, another tyme he is flatly resolved and sayth out of doubt thus it is. And least maister Harding should wrangle with his wordes, himselfe maketh full resolution of his meaning and sayth further, dubium est an aliqua verba preter illa, hic est calix sanguinis mei, sint de necessitate consecrationis, there is a doubt whether any wordes beside these, this is the cup of my bloud, be of necessitie of consecration. And being not able to determin such a learned question, he sayth this is certaine, say all the wordes in the Canon of the Masse, and consecration is among them. Here thou seest, good reader, this man, that in one place maketh no bones at it, but sayth out of question it is thus, in another place he cryeth peccaui, and for his lyfe dareth not affirme one word, and yet did Gabriel knowe as much of consecration as M. Harding doth. But let vs heare other. Scot⁹ as is already said, knoweth not what is the exact forme, and saith that the Grekes vse an other forme, than we do. And here by the way, note that M. Harding findeth great fault with Maister Zuel, for alleaging the Greke Church, and sayth they were but certaine Scismatikes, yet Scotus alleageth the same, and accounteth them as Catholikes, but so is maister Harding prepared in a burning desire to gainsay M. Zuell, that he often falleth out with his owne friend. But let this passe. Thus Scotus concludeth, that if the priest entend to doe, as the Church doth, and reads all the wordes distinctly, he doth consecrate, though he know not how. Frauncis de Mairon an other of maister Hardings doctozs, sayth that these five wordes, hic est calix sanguinis mei,

*In 4. sent. dis.
8. q. 2.**In 4. sent. dis.
8. q. unic. art. 4*

mei, this is the cup of my blood, work consecration, yet again in the same article, moving a doubt of the same matter, he answereth thus, some say it is so, but Scotus sayth nay. Marcilius sayth, it is probable, these are the wordes of consecration. Hic est calix sanguinis mei. But I will determine nothing in so high a matter. And after for a full declaratiō that they can not agree among themselves, he sayth. Hoc nō est expressum per canonē, aut sedem Apostolicam, it is not determined, neither by the Canon, nor by the Apostolicall seate. Thomas Aquinas sayth, all these are the wordes of consecration. Hic est calix sanguinis mei veteris, & noui testamenti, misterium fidei, qui pro vobis, & pro multis effundetur in remissionem peccatorum, this is the cup of my blood of the new, and old testamēt, the misterie of sayth, which shall be shed for you, & for many. Bonauenture sayth, these latter wordes are not of consecration, but they doe expresse the qualitie of the thing turned. Clingius, a late wyter, and a chiefe doctoz of M. Hardings side, sayth the wordes of consecration be these, this is my body, and hic est sanguis meus. &c. this is my blood. &c. When he hath not what to say, he turnes it ouer with. &c. After in the same title he sayth absolutely, these are the wordes, this is my body, and blood, and in them is all the substance of the Masse. But againe he sayth in an other place, hic est sanguis meus noui testamenti. &c. this is my blood of the new testament, and so forth, and there he sayth all that followeth is the chiefe substance of the Masse, and that all those wordes are spoken in the person of Christ, and so consequently be part of consecration. He sayth further, that the wordes of consecratiō, being pronounced by any vnnūcte person, do worke nothing, and that it was neuer shewed by any signe, or miracle, that a lay man might consecrate. Yet maister Harding sayth, that God shewed a miracle vpon certaine shepheards, which sang these wordes, and knew not what they ment, and they consecrated vnwares. Thus maister Harding passeth not, so hee

Aa.ii.

may

In 4. sent. q. 6.
art. 1. part. 2.

3. par. summa
q. 78. art. 3.

In 4. sen. dist.
8. q. 3. art. 2.

Sin. doct. chr.
cath. tit. 103.

De Miss. prec.
C. c. lib. 4.
ca. 28.

An abbaet.
C. c. li. 3. ca. 35
de Miss. prec.
C. c. lib. 4.
ca. 28.

Ar. 16. diui. 6

may saye somewhat to be at some dissention, euen with hys friendes, and thus much of this. Let the reader examine these places, and he shall see whether maister Hardings woꝛde be a good warrant, that in consecration they all be full agreed. And sure this great disagreement is so much the moze blameable, foꝛ as much as if they woulde haue followed their supreme head the Pope: there had bene no controuersie in this matter. Foꝛ by his censure, the very woꝛds of the canon in the Masse, are the woꝛdes of consecration, vsed both by Christ, and hys Apostles, although none of the Euangelists haue expꝛessed them. These are the popes woꝛdes. Credimus ergo quod formam verborum, sicut in canone reperitur, & a christo apostoli, & ab ipsis eoru acciperint successores. We do surely beleue that that foꝛme of woꝛdes which are in our Canon, the Apostles receyued of Christ, and there successors of them. If this sentence might pꝛeuaille, then the case of consecration had ben cleare. But it is well, if the Popes friendes will not beleue him. Foꝛ my part I meane not to purchase him any credit.

Decre. de cele.
Miss. que
simili. cap. 6.

57

Now resteth the. 57. vnto truth to examine, whether Scotus, and Innocentius doe say that benedixit, he blessed, woꝛketh consecration. Maister Harding standeth stiffely in it, and doth aduenture his credite, that they say it not, and being so much inflamed against Maister Juell, he woꝛiteth with a good countenance, that of al the men, that euer wꝛote, he had least cause to bꝛing Scotus foꝛ his purpose, and that he is very rashe in so doing. And if thou wilt beleue him, foꝛ a cleare iustifying of this vnto truth, he sayth, that Scotus, and Innocentius neuer said that benedixit woꝛketh consecration. Surely good Reader these desperate assertions might well make thee thinke, that thy bishop had deceyued thee. But be not yet to hasty of beliefe, be simple as the dove, but be wise as the serpent, yea, eue as the Romish serpent, that hath so well pꝛouided foꝛ his pong ones. His Prelates may not be accused without. 72. witnesses. Let not thou a good bishop be discredited with one clauderous tongue.

tongue. His priestes may not be controlled of any lay man, be he neuer so religious. Let not thou Gods minister be blamed of an Apostata, yea, and as though they were not yet prouided for well ynough, Pope Euaristus ordeyned that the people should not accuse them at all. Yea, and that whole Laterane councill vpon good warrant of that saying of S. Paule, the seruant standeth, or falleth vnto his lord, by authoritie of that sacred assemblie, they exempt them from such temporall iurisdiction. Then let vs be somewhat ware in defence of a Godly Bishop, that maister Hardings bolde reprehensions may not proue him faultie.

*Decret. tit. 2. de
const. ca. 10.*

*Nancel. vol. 2
chr. onol gen. 4
Con. Lat. ca.
42. sic epistu-
lus anteri, a
naclei Zephe-
rini, fabiani,
Euar. fas.
temp. &c.*

Scotus, and Innocentius, saith Maister Inell, doe say that benedixit worketh consecration. That is a false lye sayth M. Harding. Then vpon good tryall let the truth appeare, and let vs here what the Authoꝝ themselues say. Scotus in deede sayth thus, verba consecrationis sunt quatuor, hoc est corpus meum. There are 4. wordes of consecration, this is my bodye. If Scotus had said no moze, then maister Harding had alleaged all. But it folloiweth a little after, sed hæc verba, hoc est corpus meum prolata sine præcedentibus, non significant hoc absolute. But these wordes pronounced without the other wordes going before, do not absolutely signifie this, that consecration is done. Loe Scotus sayth not as maister Harding reporteth him, that consecration is wrought by these foure, but saith he there is no consecration if the wordes afoze which are the blessing, be left out. And now to anoyde all vaine cawling about these wordes. G. Biel sayth, speaking of the same matter. Quid si verba præcedentia omitterentur. Respondetur, licet hic Scotus sit alterius opinionis tamen hoc communiter tenent doctores, quod hæc quatuor sola sufficiunt ad effectum cōsecrationis. What if the wordes going afoze be omitted, it is answered though Scotus be here of an other opinion, yet the common sentence of doctozs is, these foure are sufficient. Here besides the manifest wordes of Scotus, G. Biel is also a witnesse

Aa. iii.

that

that as maister Juell sayth, this is the common opinion, but Scotus thinketh, that the wordes going before are necessarye. If then Scotus owne wordes, and G. Biels witnesse are better prouise of Scotus meaning, than Maister Hardings imagination: it is true that the consecration is wrought by the whole blessing. And this other saying before alleaged by M. Harding must be thus qualified, that in that place, he saith those are the especiall wordes. Thus is Scotus saying auouched, by maister Harding disallowed, by his owne plaine wordes, and by the testimonye of Biel.

In. 4. sent. d.
8. q. 3. art. 3.

De off. Miss.
par. 3. ca. 6
c. 14.

Concerning Innocentius, whether he thought consecration was wrought by benedixit, he blessed: if Maister Harding had regarded his owne credite, he would not haue denied it. The whole troupe of his doctours doe so alleage his opinion. First Scotus saith. Sacerdos profert illa verba, quasi materialiter, quia recitat ea, sicut a Christo dicta, vt patet per rationem precedentem in Canone. Christus autem, quando illa dixit, non transubstantiauit panem in corpus, quod probatur ex verbis illius Canonis, quia ibi praemittitur benedixit. Vnde dicetur, quod per illam benedictionem precedentem consecrauit, non per illa verba, hoc est corpus meum. Cui concordat Innocentius. Concerning the thirde article, it is saide, that the priest speaketh those wordes as the matter of consecration, because he recyteth them euen as they were spoken of Christ, as it appeareth by that, which goeth before in the Canon. But Christ, when he saide those wordes, did not transubstantiate the breade into his body, as lykewise is proued by the Canon. For there it is sayde before, he blessed, whereof it is sayde, that by that blessing he did consecrate, not by those other wordes, this is my body, and of this opinion is Innocentius in his booke of the office of the Masse. 3. part. the. 6. Chapt. and the. 14. Were hast thou Innocentius auouched, and his opinion confirmed by Scotus. Now for the thirde point of this truth. Where Maister Harding saith if Maister Juell had any

any mo, he would haue named them. May it please him to reade *a* Alexander de Ales, *b* Okam, *c* Gotfrey, *d* Albertus Biel, *e* Marcilius, & diuers other of his owne doctors. Either he must accuse them all as lyers, or there are other of this opinion. Thus we see these great exclamations whereto they fall, that in one title he cannot iustifie one vntruth. But whether maister Juell had mo to alleage, or no, reade his defence of the Apologie, thou shalt see. fo. 208.

a par. 4. q. 33.
b quol. 2. fin.
c 4. pa. su. d. 8.
d in 22. luc.
e in 4. sen. di. 8.

The B. of Saris.

Cardinall Beſarion Biſhop of Tuſculum, writeth thus.

Harding.

The. 58. vntruth. He vvriteth not ſo.

Dering.

If shameleſſe lying were puniſhed in Loueine, then no doubt maister Harding would be moze ware what he wrote. Now as may be thought, impunity haue made him confident. Let the booke be iudge of this vntruth.

The B. of Saris.

How be it, by what ſoener wordes consecration is made, it ſtandeth not in abolishing of natures, as maister Harding teacheth.

Harding.

The. 59. vntruth. I teach not ſo.

Dering.

Certainly good reader this vntruth is very ſtraunge. *H.* Harding is a great mainteiner of tranſubſtantiation in al his doing, yet here to get one vntruth, he is content to ſoꝛlake it. I doe not teach sayth he, that consecration conſiſteth in the chaunging of natures. If it be ſo, then by consecration the nature

nure of bread doth not chaunge into the nature of christ's flesh, to this I gladly yelde. Would God maister Iuell said here vntreuely.

The E. of Saris.

Consecration is in conuerting the Elements to a godly vse, as we see in the water of Baptisme.

Harding.

The.60.vntruth. The consecration of the water in baptism is farre different from the consecration of the Eucharist.

Dering.

Accedat verbum ad elementum sayth Saint Augustine, & fit sacramentum. Let the worde come vnto the element, and it is a sacrament. Saint Augustine here maketh no difference at all, he biddeth not consecrate the one with whisperings, the other with open voice, as maister Harding biddeth, he teacheth no difference of grace in them both, as Maister Harding teacheth. Likewise Saint Ambrose sayth, non aqua omnis sanat, sed quæ habet gratiam Christi, not all water healeth, but that which hath the grace of Christ. And againe, water healeth, if the holy ghost doe come downe, and sanctifie it. And againe, water healeth, if the voyce of the father be heard from heauen. So this operation of the trinity is the vertue, and the consecration of the water. This like operation doth make the bread, and wine, to be our heauenly food, as M. Harding must needs graunt, so the consecration of either both is one. If he say the wordes of consecration must be pronounced by the minister, whereby, as by a meane, God doth poure his grace vpon vs, and ioynerh vs vnto him: I confesse it is so, and those wordes are these, take, eat, this is my body. So in baptism after our prayers made vnto god, we pronounce the wordes of consecration, whereby we know that gods mercy doth sanctifie

*Li. 1. de sacra.
cap. 5.*

sanctifie vs, and the bloud of his sonne doth washe away oure
sinnes, and those wordes are these. I baptise thee in the name
of the father, of the sonne, and of the holy ghost. So we see
thus farre the consecration in either sacrament is one. If he
make any difference in the wordes, for the maner of speaking,
in that it is sayd, this is my body. Saint Paule speaketh like-
wise of baptism that it is lauacrum regenerationis, the wa-
shing of our new birth, now lay these all together. By the Eu-
charist we be ioyned vnto Christ, keeping the feast of our pas-
ouer with the vncleaned bread of sinceritie, and truth. By
baptisme we be sanctified and cleansed, by the washing of wa-
ter through the worde. The Eucharist is sanctified by the hea-
uenly wordes spoken of the minister in the person of our savi-
our Christ: so the water doth washe away our vncleannesse
by being baptised in the name of the father, of the sonne, and
of the holy ghost. The Eucharist for the high, and dreadfull
mysterie of the body of Christ, by sayth feeding our soules, is
called the body, the water for the heauenlye operation which
God worketh in washing away the naturall vncleannesse in
which we are borne, is called the regeneration. And therefore
the consecration of them both can not be diuers. M. Harding
after his maner may a little dafell simple eyes, but his consci-
ence doth beare him witness, that this doctrine is true. But
here I must confesse, that the popish consecrations, if maister
Harding doe meane of them, do differ much the one from the
other, and both from Christs institution, as I haue shewed in
the epistle. So Maister Juell speaking of the sacraments of
Christs Church, and saying consecration is lyke in both, sayth
not vntue, though the inglings of the antichristian Sina-
gogue are neuer so diuers.

Tit. 3. 5.

1. Cor. 5. 8.

Ephe. 2. 6.

*The B. of Saris.**This is well noted, and opened by Saint Augustine. Tract: in Ioh: 80.*

Bb. l.

Harding.

Harding.

The.61.vntruth. This is not opened by Saint *Augustine*:

Dering.

Maister Harding by like thinketh, he is disputing with one of his popish doctors, what hoc signifieth, in hoc est corpus meum, and therefore he asketh, what it is Saint *Augustine* hath opened. Sure not this popish consecration. For he neuer heard of it, but this spirituall chaunge of the elements to be come of creatures ordeyned for the body, salues whereby our mindes are healed. And thus is your vntruth answered.

The. B. of Saris.

The worde of sayth which we preach, saith *Augustine*, not the worde which we whisper.

Harding.

The.62.vntruth. Saint *Augustine* sayth not so.

Dering.

Well sayd *Anaxagoras*. Stande stiffely to this opinion. Sure snow is not white. What though it seeme so? S. *August.* saith it not. What if the word be there three, or foure tymes for sayling? Say on still, saint *Augustine* sayth it not. Some of your friendes perhaps wil beleue you. But my God I thank, I am none of those. And you that will not be deceyued good christian people hearken, Saint *Augustine* sayth not, sayth *no*. Harding, the worde which we preach. And to proue this true he alleageth many lines out of the same place, in which lines it is not. But, o singularem impudentiam. *Antonie* out of doubt was neuer so past shame. He sayth, Saint *Augustine* hath not, which we preach, and thus he alleageth *Augustines* wordes, verbo dei sine dubio, vt mundare possit, consecratur, &

& baptismus, if it were no otherwise, yet this worde of God Ro. 10.
must be preached, for how else shoulde it be heard, and so en-
graffe sayth. But now Saint Augustines wordes are other-
wise, hoc est verbum fidei, quod prædicamus, saith he, thys is
the word of sayth, which we do preach, with which word doubt-
lesse baptism is cōsecrated, that it may purifie vs. That which
Saint Augustine saith hoc est &c. this is the worde of sayth,
which we preach, Maister Harding turneth thus verbo fidei,
by the worde of sayth. What clipping, what nipping, what al-
tering is this? O if maister Harding had such a vantage,
how would he turne his phrases? How would he sport himself,
with repetitions of corrupting the fathers? Well thou seest
this is no vntruth. Reade his Reioinder, and conferre it with
Saint Augustine, thou shalt some discerne his behauiour. Here
hast thou christian reader to note, that Saint Augustine saith
the worde doth consecrate, non quia dicitur, sed quia credi-
tur, not bycause it is spoken, but bycause it is beleeued. There-
fore according to Saint Augustine, this popish consecration
is gone, they neede not feare that by common vse the wordes
shoulde be contemned, or vnwares they shoulde work strange
miracles. Without sayth they haue no vertue. What these
wordes be, I tolde thee in the.60.vntruth, out of S. Ambrose,
in the Eucharist, accipite, comedite, hoc est corpus meū, take,
eate, this is my body. In baptsme, baptize them in the name
of the father, and of the sonne, and of the holy ghost.

The B. of Saris.

*And whereas he sayeth further, that we haue no maner oblation in
our communion, he shoulde not himselfe speake manifest vntruth, hauing
taken vpon him, as he sayth, to reforme falsched.*

Harding.

The.63.vnt. I say not that you haue no maner of oblation.

The.64.vnt, I say not I haue takē vpō me to reform falsshed.

Wb. ii.

Dering

Dering.

Art. 1. diui. 8

Here are two vntruthes, the one shamelesse, the other witlesse. First saith he, I say not, you haue no maner of oblation, yet these are his owne very wordes. Where as in Christs institution concerning this sacrament, three things are comprehended, the sacrament, the oblation, and the participation, wherein consisteth the substance of the Masse, they haue quite abrogated the other two, and left a bare communion. Nowe these being his wordes, sure this vntruth is shamelesse. The second vntruth is, in denying, that he sayth, he doth reforme falsly, and this is it, which I sayd is witlesse.

The B. of Saris.

We offer vp vnto God our selues, our soules, our bodies, and almes for the poore, prayes, and thanks giuing. &c. which the olde fathers say, is the sacrifice of the new testament. We offer vp as much, as Christ commanded vs to offer.

Harding.

The. 65. vntruth. They say not so. The. 66. vntruth. You offer not vp the bodie, and bloud of Christ.

Dering.

Cont. Iudeos.

Contra Mar.
lib. 4.

De demost. li.

Were not maister Hardings behauiour alwayes notable: in these vntruthes he might else seeme to passe himselfe. For prouise that the olde fathers sayde this spirituall sacrifice was the sacrifice of the new testament, Maister Iuell alleageth Tertullian thus. The pure sacrifice that Malachie speaketh of, that should be offered by in every place, est predicatio Euangelii vsq; ad finem mundi, is the preaching of the Gospel, vntill the ende of the worlde. Againe, that sacrifice is simplex oratio de conscientia pura, and a deuout prayer of a pure conscience. Then he alleageth Eusebius, that the same sacrifice is δι' ευχαριστηματα, the sacrifice and incense of prayer. Last of all he alleageth

allegeth Ierom, expounding the same place, dicit orationes
 sanctorum domine offerendas esse in omni loco. The prophet
 meaneth hereby, that the prayers of holpe people should be of-
 fered vnto God in all places, to these places Maister Harding
 bringeth but his bare nay, and aunswereth not one worde,
 but for prouise of his vnturth concludeth thus, you should haue
 done well to haue named these olde fathers, and to haue al-
 leaged their owne words for your credit sake, who could speak
 thus shamelessly that had any shame in him. Maister Juell
 here nameth both Tertullian, and Eusebius, and quoteth the
 places where these sayings are to be founde. And in the 559.
 leafe of his Replie, reciteth their very wordes. Yet sayth M.
 Harding this is false, he should haue alleaged some doctours, by
 like his heade was so full with the number of these vnturthes,
 that he could not see their names. If these three doctours same
 to maister Harding to be but fewe, or if therefore he could not
 see them; a little to helpe his eye sight, it shall not be tedious
 to alleage mo. Iustinus Martyr sayth, these sacrifices of chri-
 stians are onely perfitte, and acceptable vnto God, preces, &
 gratiarum actiones, prayers, and thankesgiuing. And againe,
 the prophets do not promise that the bloudie sacrifices shal be
 renewed, but they promise vs, veras ac spirituales oblationes,
 laudis, atq; gratiarum actionis, true, and spirituall sacrifices
 of prayse and thankesgiuing. Clemens Alexandrinus sayth,
 speaking of prayer, that, that is optimum, & sanctiss. sacrifi-
 cium, the best and most holy sacrifice. Again, Sacrificium
 Deo acceptum est, corporis, eiusq; vitioru seperatio. Is est ver-
 rus re vera dei cultus, the sacrifice that God accepteth is to set
 a part all vice from our bodie, that is in deede, the verpe true
 worshipping of God. Tertullian sayth, we doe sacrifice: but
 so as God hath commaunded, that is, pura prece, with a pure
 prayer. Athenagoras an olde writer sayth thus, quid ego sa-
 crificia, & holocausta curem. &c. what should I care for sacri-
 fice, or burnt offerings, of which God hath no neede, he requi-
 reth

Reioin. fo. 83.

Ad tripbonē.

Strom. li. 7.

Strom. li. 5.

In apologetico.

*In Apolog.
pro christia.*

reth for him an unbloudte sacrifice, that is, that we offer, and
 giue a reasonable soule vnto him. These are ynowe for M.
 Harding to see, or he will see none, be they neuer so many. If
 all shoulde be alleaged, that witnesse this onely to be sacry-
 fice of christian men, it would fill a whole volume, but if M.
 Harding can shew but one to proue, that the priest offereth by
 Christ vnto his father, this shall not onely goe for vnttrue, but
 we wil all subscribe vnto his religion. For this other vnttruth,
 that we offer not by the bodie, and blood of Christ, when M.
 Harding can proue that Christ hath so commaunded vs, this
 shall be vnttrue. Here marke maister Harding for all his nar-
 row search for vnttruthes, yet ouerskipeth a couple, that M.
 Stapleton hath espied one of Saint Basil, an other of Saint
 Cyril. Beleue them both if thou wilt swim in errors.

The B. of Saris.

But sayth maister Harding, we make no mention of the sacrifice.

Harding.

The. 67. vnttruth. I say not so.

Dering.

Art. l. diu. 8. What meaneth maister Harding by this vnttruth: Is there
 any distinction to be brought betwene oblation, and sacrifice?
 He sayth expressely we do not so much as once name the obla-
 tion, & oblation, & sacrifice differ no more, then ensis, & gladius,
 then a brake, and a fearne bush, or any two wordes, which ex-
 presse one thing. Then if M. Hard. say we name not the obla-
 tion, he sayth we name not the sacrifice, & this he must needs
 confesse, except he will wrangle about the worde. Sure as the
 common saying is, in this vnttruth, is neither rime, nor reason.

The B. of Saris.

He calleth Christes ordinance a bare communion.

Harding.

Harding.

The.68.vntruth. Your Communion is not Christes ordinance.

Dering.

Before Maister Harding note this vntruth any more, I would wish after so many Maister Tuels requestes he should at last bring some scripture, or docto, or generall counsell, or some example of the primitive Church to proue it. His worde weyeth ouer light, in so great a matter. For our discharge we doe, and say euen as Christ did, and sayde, and more we dare not, bicause that is perfite. They make many apische toyes of their owne, neyther can the reuerence of that high myserie bring them to any obedience.

The. B. of Saris.

Euen now maister Harding sayd, there were three things in Christes institution, consecration, oblation, participation, now he sayth, the number of communicants is no part of Christes institution, thus he falleth out with himselfe.

Harding.

The.69.vntruth. I fall not out with my selfe.

Dering.

What can be more contrarie, than to say participation is of Christes institution, and againe, partakers, that is number of communicants, are not of Christs institution: In the lords cause, we will speake as the lord speaketh, beauen, and earth we call to witnesse, whether this be not contrarietie. Yet M. Harding, and I trow euen onely maister Harding, is so bolde to note this for an vntruth, But the vntruth is sufficientlye answered in that the indifferent reader may see the wordes.

The

The Bas Saris.

I may not nowe dissemble the value of maister Hardings argument. Christ, sayth he, ordeyned the sacrament after consecration, and oblation done, to be receyued, and eaten, ergo the number of communicants in one place, is no part of Christes institution.

Harding.

The 70. vnt ruth. This is not my argument.

Dering.

Here Maister Harding and his friend Stapleton doe not well accorde. For Maister Harding shippeth one vnt ruth concerning the number of communicants, Replie, fo. 20. diuif. 3. which maister Stapleton maketh the. 22. vnt ruth. And least we should thinke it little worth, he maketh the same againe the. 23. vnt ruth, and fo. a full conclusion putteth also the. 24. vnt ruth in it. Yea, and though it stand here fo. 2. 3. vnt ruthes, yet as if al they were not sufficient, he made it once afoze the. 19. vnt ruth. So much maister Stapleton maketh of one vnt ruth, which maister Harding accounteth not worth numbring. But the matter is not great, he loseth nothing here, that he will not finde in an other place. As touching this vnt ruth, these are M. Hardings verbe wordes. Concerning the number of communicants in one place, that they tangle so much of, it is no part of Christes institution. For Christ ordeined the sacrament after consecration. &c. Nowe turne these wordes in forme of argument, and they stand euen as maister Juel placeth them, Christ did ordeine the sacrament after consecration. &c. ergo the number of communicants is no part of Christes institution. If these be Maister Hardings owne wordes, as see the booke, and thou thy selfe shalt iudge, thou canst not be so simple, but thou must needes see this argument is no worse than himselfe hath made it. But bicause in this place he also fashioneth

Diuis 8.

fashioneth one: and in great confidence of his owne cunning, writeth in the Margent of his booke (an argument proponed to M. Juell to be considered,) I will doe him no wrong in chaunging his words, but for that loue which I haue to M. Juells profession, in his behalfe I will as I can consider of it after his owne making. But first I must aduertise thee befoze he setteth by his mishapen building, he layeth the foundation of an ill fauored stomacke: and saith by M. Juell, that it is easie for a scoffer, to scoffe at arguments framed of his owne scoffing head. And so it is easie for an euill speaker in defence of his wicked Doctrine, to repozte vnchristianly of Gods minister, where suche vnquiet passions do leade away vnderstanding. It may be, he may finde fauozers: but where the God of peace hath engrafted more moderation, truthe shall not be preiudiced with suche vntrue behauior. Muche other frothe ensueth in great plentie, befoze we come to the proposed reason, euen as a rotten wound defileth many clothes that are about it, but let it be troden out with silence, that cannot be remembred without muche lothsomnesse. At the last he commeth to his argument, & after his owne graue considerations, thus it is fourmed.

What so euer is beside Consecration, Oblation, and Participation, is beside Chzistes institution. The number of Communicants in one place, is beside these three. Ergo, the number in one place is no parte of Chzistes institution.

Reioinder.
Fol. 96.

Of this argument M. Harding boasteth much, and in any case will haue M. Juell yelde vnto the Conclusion. But soft M. Harding, extorcion is no conclusion. If you will enforce a graunt, whether it be made or no, you can by that be neuer the neare your purpose. Therefore for as muche as you haue set forth your argument, (as you say) to be considered, you seeme very vnconstant, so sone againe to claime the conclusion. But you say, if we will not yelde vnto the reason, we must denie the Minor or second proposition. True it is the Minor

C. J.

is

1. Co. 11. 26.
Luc. 22.

Rubrica. in
can. miss.

Iust. mar.
Apol. 2.
Ire. lib. 5.

is false, but we are not yet come at it. The Maior that you thinke so sure, is made of false and unlawfull stuffing, as by this consideration, that you require, shall well appeare. The proposition is this. What so ever is beside Consecration, Oblation, and Participation, is beside Christs institution, first this is false, and teacheth wicked doctrine. For preaching out of the Lords death untill he come, is a parte of Christs institution. And our sauiour biddeth, do this in the remembrance of me, that is with due celebration of all my benefits bestowed vpon mankind, which must then be preached vnto the people. And if it be not so done, then Christs institution, notwithstanding M. Hardings argument, is flatly broken. Nowe as this preaching out of the Lords death, is of Christs institution, and yet not reherced in this first proposition, wherby this proposition is shewed false: so those other things, which are reherced in it, as M. Harding meaneth them, are none of them of Christs institution. By consecration he meaneth the pronouncing of these words, this is my body, which must be done as M. Masse booke straightly chargeth, bothe secretely, and with one breath. By oblation he meaneth Christs reall body to be offered vp vnto the father. By Participation, he meaneth that the priest alone may take it at the Altare, and no one of these is of Christs institution. Nay they all are contrary vnto it. So that this proposition wheron he groundeth his argumēt, wanteth somewhat, and therefore is not true, that which it hath is altogether corrupt, and therefore it containeth much pernicious doctrine. First as touching Consecration, S. Augustine saith, as is alleaged in the. 56. vnto truth, y it is wrought verbo fidei, by the worde of faith, which we preache. So saith Iustinus martir, that it is sanctified, per verbum precationis, & gratiarum actionis, by the word of prayer, and thanks giuing. Irenæus saith, quando mixtus calix, & fractus panis percipit verbum Dei, fit Eucharistia corporis, & sanguinis Christi, when the cuppe mingled with wine and water, and the bread being broken, hath the preaching of the word of God ioyned vnto it,

It, then it is the Eucharist, and this was the only Consecration. 200. yeeres after Christ, neither any where any other mentioned: except in M. Hardings Decretal Epistles, which neither are of credite, nor yet teach god religion. This same manner of Consecration is taught vs by Cyprian, Dionysius, Alexandrinus, Ambrose, Augustine, and suche other, as liued within the first. 600. yeeres after Christ. Although I graunt (as appeareth by diuers recordes) many solemnities of the Masse were farre spread thzough superstition, yet this erate kinde of close Consecration is muche yonger. This Oblation likewise, as it was then vnknowne, so now it is of all Christians to be detested, that a mortall man should offer by the immortall God, as I haue already shewed in the Epistle. For Participation bicause maister Harding can not proue his Priuate Masse, within the fure hundzeth yeeres, and the word doeth enforce, that it is no Participation, except there be a number to take their partes, I thinke it appeareth sufficiently, that in a Popishe Masse they haue no manner Participation, or Communion, so we see this Maior is all together false, befoze we come at the Minor. Now if we will further examine the Minor, we shall finde it false also, altogether without salte or sauoz, for thus it is in effecte. The number of Communicantes is no parte of the Communion, which is bothe a very childishe, and grosse absurditie. For how is there a Communion, where is no Communicantes? Thus thou seest good Reader, this argument is not yet good. But the better to consider of it, bicause maister Harding will needes haue it considered: let vs take the view of it once againe. This is the argument.

*Cyp. li. 3. ep. i
Dyon. ep. ad
ixistum.
Amb. de sa-
cra. lib. 4.
cap. 5.*

What so euer is beside Oblation, Consecration, and Participation, is no parte of Christs institution. But the number of Communicantes in one place, is beside these thze. Ergo, the number is not of Christs institution.

Cr. ij.

What

Reioinder.
Fol. 97.

What may be said of this whole argument, I haue already forewarned thee. Now let vs hear what M. Harding saith to it him selfe. There is nothing here saith he to be denyed, but the Minor, what, if it were so? What is now the Minor? Read the Reioinder, thus he saith. It is denyed in the Minor, that the number of Communicantes together in one place is of Christs institution. Why? how now M. Harding? is this the best argument you can make? Marke good Reader, this must be the Minor. The number of Communicants together is no parte of Christs institution. Lay now the Maior to it, and the argument ariseth thus.

What so euer is beside Consecration, Oblation, and Participation, is no part of Christs Institution. The number of Communicants is no part of Christs institution. The Conclusion is as before. Ergo, the number of Communicants is no part of Christs institution.

Did euer M. Jewel sather vpon M. Harding suche a misshapen argument? This is his owne, or else he beliethe him selfe, when he saith that this is his Minor. But suche sleights he can vse to vntwinde him selfe out of danger. A pretie conueyaunce of a litle forgerie among the ignorant, might haue escaped blame. But I witt not iudge M. Harding. God knoweth whether he did it of purpose or no. This in daide should haue ben his Minor. But the Communion of many togither, is beside these three, so the Communion might haue bene without Communicants, which is a great absurditie, and so consequently M. Hardings argument very euil. As touching further triall of this vnt ruth, his wzangling is not worth the consideration. Only as he hath set forth his argument, to proue a number of Communicants no part of Christs institution, so he shall giue me leaue to propone likewise some arguments, for proue that the Lordes supper may not be celebrate by one alone. First thus we argue.

Math. 26.

Christ said, take ye, eate ye, drinke ye all, do ye this. But this is spoken to many. Ergo, there must be a number.

To

M. Hardings Reioinder. 75

To this argument M. Harding maketh this answer. You must get you better p^roofe, or else admit the Conclusion of my argument. A man would thinke he were a craking souldier, that is thus well pleased with his owne doing, but if with this craking custome, he haue not gotten the craking qualities, he shall heare other argumentes, though there can be none better.

Reioinder.
Fol. 97.
Ter. in En-
much. Act. 5.
sc. ult.

It was not among the Jewes, lawfull to eate the Pas- call Lambe without a sufficient number. Ergo, the flesh of our sauiour Christ, who is our Pasceouer, must not be eaten by the Priest alone.

Exod. 12. 4.
1. Co. 5. 7.

Likewise it may be said of the gathering of Manna in the morning, and of the drinking of the rocke. I doubt not, but here M. Harding can make a speedy answer, with many comparisons betwene the figure, and the truthe, but the good conscience may easily iudge. Beside this S. Paule him selfe dothe giue vs in this case a very good argumēt, he saith. My breth^r.

Exod. 16. 21.

When you come together to eate, tary one for another. Ergo, we must not receiue alone.

1. Co. 11. 33.

The bread which we breake, is the Communion of the body of Christ. Ergo, there must be a number at the breaking of it.

1. Co. 10. 16.

And for a full p^roofe of this matter, Christ sayth.

I haue earnestly desired to eate this Pasceouer with you befoze I suffer. Ergo, the Priest must not eate it alone.

Luk. 22. 15.

Thus we see what we are taught by the scriptures cōcerning the number of Communicants, and of what value M. Hardings argument is, which he himself hath made after his owne fashion. Whereby thou maist the better iudge, what is to be thought of all those other which M. Jewel ascribeth vnto him.

The B. of Saris.

There is not one peece hereof, that either is true in it selfe, or agreeth with other.

Cc. iij.

Harding.

Harding.

The. 71. vntruth. Some part of it is proued to be true.

Dering.

The argument which M. Juel saith, hath no piece either true, or hanging of an other. Is thus before alleaged.

The Sacrament must be receiued after Consecration.
Ergo, a number is not necessary.

Reiinder.
Fol. 96.

Here saith M. Harding. This is true y the sacrament must be receiued after Consecration. But how doeth he proue it. Sure with no reason, but a great deale of railing, saying that M. Juel is led with the spite of malice, & that he will reuoke this, when he is in his right minde. Or if he will not, let him take manducate & bibite, eate ye & drink ye, out of the gospel. As touching M. Hardings railing, because his mouth is no flander, I wil let it passe. His reason is this, if consecration must not be before y Communion, then let manducate & bibite, be take out of the gospel. One that had so long disputed of good arguments should now haue taken heed how he had made one so ill. This will in no wise holde, except you turne him contrary and so ouerturne M. Hardings cause with his owne proufe. For before y Euangelists speake the words of Consecration, this is my body, they say all take and eate, so that this foloweth very well, if Consecration must be before receiuing: then take manducate and bibite out of the Gospel. For in the Gospel they are placed before. How M. Hardings argument hangeth, if Consecration be not before the Communion, then take manducate & bibite out of the Gospel, neither M. Harding him self, nor all his Doctors are able to tell vs. And this did Gabriel Biel see well inoughe, who considering this place of the Euangelists, that they were bid take and eate before the words of Consecration pronounced, he doeth not as M. Harding doeth, speake neither rime, nor reason, only to mocke the people. But he saith plainly that the common opinion

Biel in can.
mis. lec. 36.

nion is, Christ spake not as the Euangelists report, take, eat, this is my body, but quite contrary, this is my body, take eate, thus hath Biel found a figure *ἵερον πρὸς ἑαυτὸν* to set the cart befoze the horse, and so maketh his religion to agree with the gospell. Now as touching this vntruthe, where M. Harding saith so boldly, that the bread must haue these wordes, this is my body, pronounced ouer it befoze it be receiued, first he hath Mathew, Marke, Luke and Paule against him, who all bid first eate and then pronounce these wordes. Againe it is confessed by Gabriel Biel, that we must thinke Christe spake other wise than the Euangelists reporte his words, or else they could not agree with their Masse, this is a sufficient discharge of this vntruthe. A good Christian befoze he see better authoritie, will beleue as the Gospell teacheth, that we must first take it and eate it, befoze it be Christes body, so shall he sone see the Idolatrie of a Popishe Masse.

The B. of Saris.

If Christe instituted the Sacrament, to the intent it should be first consecrate, and then receiued of a companie. &c.

Harding.

The. 72. vntruthe. This is a very grosse falsifying of my words.

Dering.

These are M. Hardings owne wordes in this Diuision. Christ ordained y^e Sacrament after Consecration done, to be receiued & eaten. Of these wordes saith M. Iuell, as is befoze alleaged, if Christ. &c. if I should heere aske of the indifferent Reader, wherein is this grosse falsifying, sure he could easily espie it. But somewhat to helpe the Readers vnderstanding, this it is, where M. Harding hath to be receiued and eaten, M. Iuell saith to be receiued of a companie, if this be as it is in deede, no fault, whereto is this vnseasonable crying out of falsifying? But if it shall seme to be a fault, then know,

Cc. iij.

that

that where M. Juel alleageth M. Hardings owne wordes, he printeth them in a distinct letter: but this saying which so grieveth M. Harding, is in the common letter of M. Juels wordes, wherby master Harding might haue wel vnderstand, had he not bene disposed to wrangle, that master Juel alleaged them not as his expresse wordes, but rather sheweth how he should haue made his saying plaine, and this he proueth by authoritie of Bessarion and Gabriel Biel, that after Consecration the sacrament be not receiued onely, as maister Harding sayth, but receiued of a company, which word, as it must, so being expressely written, master Harding did directly reason against himselfe.

The B. of Sarisb.

The. 9. diuision. Here vnawares he seemed to confesse that his Masse, whatsoeuer substance it bear, it is void both of good order, and also of congruence.

Harding.

The. 73. vntruth. I confesse no such thing.

Dering.

You seeme to confesse it; sayth M. Juel. Whether you doe or no, let your words witnesse. You say you are not bound to folow Chyistes example in order and congruence. Nowe we may infer Chyistes order is only god, therefore you folow no god order, or congruence. This is but a single vntruth.

The B. of Sarisb.

The matter being so weightie, and not yet thoroughly beleued. &c.

Harding.

The. 74. vntruth. It hath bene beleued.

Dering.

When you proue this, sure M. Juel will subscribe, you
may

may make every word in his booke as vntrue as this. For he hath not one worde, that soundeth toward your religion, if this may be noted for vntrue, to say your passing worship- pings haue neuer bene thoroughly beleued, you may note many moe vntruthes in this Replie. For there is not one line that alloweth the Masse. Read the next vntruth.

The B. of Sarisb.

The olde fathers call that the daily Sacrifice, that Christ made once for all upon the Crosse.

Harding.

The. 75. vntruth. The olde fathers call not the Sacrifice of the Crosse the daily Sacrifice.

Dering.

¶ Iuel doth alleage Aug. secund. Luc. serm. 28. Ierom. in. 1. Co. ca. 5. Germanus in Eccle. rerum theoria. Irenæ. lib. 4. cap. 34. Tertul. aduer. Iudæos. Amb. in. ad Tim. cap. 2. Examine the auctorities, and see M. Hardings answere, so thou shalt best iudge. If I should enter into it, it would require a long an- swere, and nothing necessary. What the Doctors wyte, M. Iuel is thought to know, as wel as M. Harding. First reade and then iudge. This is againe the. 132. vntruth. And because we are againe fallen into mention of this Sacrifice, which M. Harding said euen now, hath bene thoroughly beleued, let vs examine that vntruth, and trie if M. Harding be found true in his workmanship. It hath bene thoroughly beleued saith he, that the Priest doth offer vp to God the body and bloud of Christ vnbloudely, in the remembraunce of that one bloody Sacrifice of Christ. Reade of this in the Epistle the. 11. lease, thou shalt haue it fully discussed: only in this vntruth, because the question lieth rather, whether it hath bene beleued, than whether the saying be true, let vs a little consider of Christ himselfe, & his Apostles, whether they haue beleued it. First

Do. 1.

Christ

Joh. 10.

Joh. 7.

Joh. 13.

Dan. 9. 17.

Ro. 6.

Heb. 10.

1. Co. 11.

Heb.

1. Peter. 2.

Apo. 1. 5.

1. Peter. 2.

Christ in no one worde did giue vnto his Church any commission of suche maner sacrificyng. Christ saith often, I giue vp my soule, I Sacrifice my selfe, no man doth it but I: but vnto his Disciples he saith, *quo ego vado, vos non potestis venire.* Whither I goe, ye can not come. By which wordes he taketh from them all power to Sacrifice him, euen as it was afore tolde by Daniel, that after Christ was once offred, the Sacrifice and the Oblation should cease. Not a word wrytten wherby it may be gathered that we may offer by Christ. And doth M. Harding thinke, that in so weightie a matter as the remission of our sinnes, that any thing is required of vs, which is not commaunded vs? It appeareth then in the time of Christ this was not beleued. Did the Apostles beleue it after Christ? S. Paule saith: in that he tied vnto sinne, he died but once: againe: by one Oblation he made his perfite for euer: and againe, wher is remission of sinne, there is no more sacrifice for sinne. Then by S. Paule there is now no daily sacrifice for sinne, except by Christes deathe we will that our sinnes be not forgiven. Again, S. Paule will haue vs folowe Christes example in the administration of Christes supper, who teacheth vs of no Oblation for quicke and dead. Again, the sacrifice cannot be made without a speciall priesthode, but the Apostles doe teache vs that all suche Priesthode is abrogate. If at any time the name of Oblation be mentioned in this age, it is euer meant spiritually. As is plaine Ro. 12. & 16. Phil. 2. 1. Peter. 2. for the real Sacrifice S. Peter is plain. Christ hath caried our sinnes in his body vpon the woode, and by his stripes we be healed, and the effects of that one Sacrifice once made, are purging of the sinnes of the whole world. 1. Pe. 2. & 3. 1. Ioh. 2. & 3. Ro. 4. Ephe. 1. eternall redemption. Gal. 2. Ephe. 1. Righteousnesse. Ro. 3. 4. 8. 2. Cor. 5. Sanctificatio. Eb. 10. Peace. Ro. 5. Joy of the spirite. Ro. 4. Gal. 5. Perseuerance of life. Rom. 6. 1. Co. 5. Love of our neighbour. 1. Ioh. 3. Eternall life. 1. Ioh. 5. Ro. 6. then neither Christ nor his Apostles euer beleued it: for the estate of the primitive Church how it beleued, M. Harding

ding hath nothing to say, but referreth vs to the .xvii. Article of his former booke, here good Reader my laboz is wel eased: for seeing my Lord of Sarisburie hath answered al that matter, who so wil be confirmed in that truthe, he can go I think, to no mortall man to be moze strengthened.

The B. of Saris.

It pleaseth M. Hard. to alledge the one end, and conceale the other.

Harding.

The. 76. vntruthe. The. 10. diuif. I conceale not the other.

Dering.

If M. Harding doe alleage bothe these ends of the Sacraments, that is. To ioyne vs vnto God, & to ioyne vs one with an other, then let this be vntrue, if he do not, then for my poze skil me thinketh he concealeth it.

The B. of Saris.

M. Harding saith the Communion signifieth not the Communicating of many together.

Harding.

The. 77. vntruthe. I say not so.

Dering.

Here M. Harding and M. Stapleton do agrée so iumpe in one vntruthe, that it appeareth evidently their religion is either very vniforme, or at least they haue bene both instructed in one schole. Thus saith M. Harding. The Communion is not so called, because many, or as M. Juel teacheth, the whole congregation receiued together in one place. These words M. Juel reporteth thus. He saith, the Communion is not so called of the Communicating of many together. This is vntrue saith M. Stap. I say not so: this is vntruthe saith M. Sta. he saith not so.

Diuif. 10.

Stap. the. 27.

vntruthe.

De. ij.

3

I require here of thee, good Christian Reader, to biewe the words well, and finde out any fault if thou canst. Surely I thinke, thou canst finde none, like as sure it is M. Juel did thinke of none. But these two pair of Eagles eyes, what haue they espied? Forsothe wher M. Harding saith, it is not called the Communion of Communicating together in one place, M. Juel thus reporteth it, it is not called the Communion of Communicating together, and leaueth quite out in one place which maketh all the matter, this distinction of Communicating together, and Communicating together in one place, bicause it is somewhat straunge, these men should haue done well to haue proued it by some Docto^r. Sure M. Harding if he may goe for a Docto^r, he teacheth vs plainely in an other place, that to Communicate together, is to Communicate in one place. For thus he writeth, but that they should Communicate together, that is to say, in one place, that we deny. By this Docto^r it appeareth, that together, and in one place is all one, and then this can be no vnt ruth.

Reioinder.
Fol. 97.

The B. of Saris.

How be it in plaine speche, it is not the receiuing of the Sacrament, that worketh our ioyning with God.

Harding.

The. 78. vnt ruth. The worthy receiuing worketh this effect.

Dering.

Ephe. 1.

Rom. 2. 4.

Doth it so? Are we not ioyned to God before we eate the Sacrament? S. Paule saith, Elegit nos in ipso. He hath chosen vs in Christ, before the foundations of the worlde were laid, muche moze are we his before we receiue the sacrament. Concerning sacraments, the same Apostle sayth of Abraham, Signum accepit circumcisionis. &c. After he receiued the signe of Circumcision, as the seale of the righteousnesse of y^e faith, which he had when he was vncircumcised. And shall we be taught

taught now, that they be no more scales, and witnesses, but causes of our iustification: God keepe vs from suche spiders, that gather poison of so swete flowers. And that thou maist take the more heede of this mannes doctrine, I must first tell thee, that for profe of it, he bringeth not one worde of Scripture, but pretendeth the authority of Chrysostome and Cyril. I would answer the authoritie for suche Doctors, saue that the laboꝝ were long, and not necessary. For I will declare out of the Scripture, that the doctrine is hereticall, and thereby thou shalt be satisfied, and maist further imagine that these holy Fathers names are too much abused. In this vntruth of M. Hardings, he teacheth two points of Doctrine, the one, that by, and thow the worthie receiuing of the Sacrament, we be ioyned vnto God, the other, that the Sacraments are not only scales and pledges, but also they containe grace. Now let vs see how these two Articles agree with the worde of God. And first, whither the receiuing of the Sacrament do ioine vs vnto God, and as M. Harding saith, putteth also into vs life immortall. Our Sauioꝝ Christ in the Gospell after S. John, doth often tel his Disciples, how they are made one with God, yet in that holy Gospell, as in all other scriptures, there is not one worde that telleth vs we be made one with him by receiuing the Sacrament. But contrarily by plaine words we be taught, what vertue this Sacrament hath, that it is onely a signe of that grace, which we haue receiued, as shall appeare hereafter. In the first chapter of John, where Christ reproveth the fleshly hearers of his worde, and calleth them to a true beliefe in him, the Jewes make this answer. What signe shewest thou then, that we may see it? Our Fathers did eat Manna. &c. Here is first shewed what the Jewes thought of Manna, not that by it they were ioyned to God, or receiued grace, but that it was a signe, a token, and a pledge of their free election, how they were a peculiar people vnto God. This Manna being a figure of this Sacrament of the body, and blood of Christ, now left vnto the Church. Christ

Do. iij. maketh

Ioh. 6. 35.

Esay. 54. 13.

Ioh. 6. 44.

Ier. 31. 33.

Ioh. 6. 36.

Ioh. 17. 6.

maketh this aunswere, I am the bread of life, he that cometh to me shall not hunger, and he that beleeueth in me, shall not thirst for ever. By this we learne, that to beleeue in Christ is to haue everlasting life, and as Manna was a signe to the Israelites, so the Communion of the body and blood of Christ is a signe to vs, that this promise shall be made sure. It is written in the Prophet: and all thy children shall be taught of the Lord: of this saying our sauior Christ teacheth vs how we be ioyned vnto him, and sayth. No man can come to me, except the father which sent me draw him. And to this ende it is written by the Prophet Ieremie. After those dayes sayeth the Lord, I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people. Of this we learne, that if we come vnto Christ, the Father must draw vs: if we be his people, he must be our inward teacher: if we be vnited vnto him, he must first come and dwell in our hearts: whereby it is plaine, that we must be first engrafted in Christ, before we can worthely receiue his holy Sacramentes. Furthermoze it foloweth in S. Iohn, he that eateth my fleshe, and drinketh my blood, dwelleth in me, and I in him. Therefore we must dwell in him, and he in vs, or we can not eate his body, and drink his blood. And the wicked which dwell not in him, can not receiue him. Again, where our Sauior Christ doeth teache very largely how we be ioyned vnto him, and become one with him, euen as his Father and he is one, he sheweth that this societie doeth come vpon vs of his Fathers free mercy apprehended by Faith of his worde. And for declaration of this free mercy, he reporteth it oftentimes, that we are giuen vnto him of his Father, as: manifestauit nomen tuum ijs quos dedisti mihi, I haue made knowne thy name vnto those which thou hast giuen me, and: tu erant & mihi dedisti eos, and: omnia quae dedisti mihi a te sunt, and: serua eos quos dedisti mihi. All things that thou hast giuen me, are from thee. Keepe them that thou hast giuen me. They were thine, and thou hast giuen them me. And that we should

Should know that to be giuen to Christ, is to be ioyned vnto him, he addeth vt sint vnum sicut nos, that they may be one as we are one. This is also proued by all suche places of Scripture, as shew that we be saued by grace. Thus we see our ioyning vnto God, is first to be giuen vnto Iesus Christe of his Fathers owne good will. And this is on Gods behalfe, the eternall secreete purpose whereby we be made his. The other way whereby we be made his, is Faith of his worde, when by inspiration of the holy Ghost, we apprehend in Christ the free loue of his Father, and that hereby we be ioyned vnto God: it is in like manner often declared by the Scripture.

Now are you cleane (saith Christ) through the word which Ioh. 15. 3.

I haue spoken vnto you. And in an other place I haue giuen Ioh. 17. 8.

vnto them the words which thou gavest me, and they haue receiued them, and haue knowne surely that I came out from thee, and haue beleued that thou hast sent me. Likewise

Ioh. 16. 27. & Ioh. 17. 14. I haue giuen them thy worde. Againe

sanctifie them with thy truthe, thy worde is the truthe. And to

the ende we should all know this instruction were oures, our

Sauio: saith further, I pray not for these alone, but for them

also which shall beleue in me through their worde. And now

for profe that this is our ioyning vnto God, it foloweth that

they all may be one, as thou, O Father, art in me, and I in

thee, euen that they may be also one in vs. This manner of

ioyning vs vnto God, was shewed vnto Iacob in that visi-

on where he saw a ladder reaching from the earthe to hea-

uen, and Angels going vp and downe, teaching vs that

Christ was likewise the ladder by whome we climed vp, and

were ioyned to his Father. This was likewise shewed in

the thirde of Matheue, where the Heauens are opened, Gen. 28. 12.

and the holy Ghost descended vpon Christ, signifying that he

hath reconciled heauen and earth, and ioyned vs againe vnto

God, and we by faith made partakers of that benefite. Thus

we see the manner of our ioyning vnto God, first in his eter-

nal secreete purpose, after apprehended of vs by faith. Now

Do. iiii.

this

this standing thus, that the promise might be certaine vnto all the seade, God hath sealed this hope with the body & bloud of Christ, that we being partakers of these heavenly mysteries, might assure our conscience of his eternall mercy, that the gates of Hell should no more preuaile against vs. Thus are our Sacraments, signes, tokens, warrantes, gages, pledges of our saluation, and doe not, as M. Harding teacheth, ioyne vs vnto God, but he sayth further, they poure into vs life immortall, and dothe boldly affirme it, yet we may not beleue him, without great preiudice to Christ himselfe. I tel you plaine saith M. Harding, they put into vs eternall life, but Christ saith, I know that Gods commaundement is euerslasting life, and to put it out of doubt what commaundement he meaneth, he saith in an other place, this is eternall life, that they know this to be the only very God, and whom thou hast sent Jesus Christ. Then saith ioineth vs vnto God, saith putteth in to vs life. Not in all Gods word there is one line, whereby it may appeare this is wrought by the Sacrament. Now resteth the second point to be considered, whether the Sacraments containe grace, and in dede, hinc illæ lachrymæ. Hereof maister Harding complaining, came as the common Proverbe is, ἐνὸς χαρόντος μετεχκεν ἑταίρος. When he heard the name of Sacraments, he could not but gape after this Popish heresie. This is a religious article in the Popes kingdome, that Sacraments doe giue grace, but what they doe, it is sufficiently already declared, beside that their names doe sufficiently beare witnesse of their efficacie. They be called Testaments, or couenants, which cannot be the thing it selfe, but the pledge of our iustification. In Baptisme, if Christ doe not baptise with fire, and with the holy Ghost, the water of regeneration doth not auaille. Therefore S. Paule saith: ye that are baptised into Christ, haue put on Christ. By which one sentence all M. Hardings doctrine is ouerthrowne. For neither the water ioyneeth vs vnto God, neither yet giueth vs grace, but that is wrought only by our faith in Christ. And therefore

Iohn. 12. 50.

Iohn. 17. 3.

Math. 3. 11.

Gal. 3. 27.

S. Paule writeth of Circumcision, that Abraham was first in-
 stituted, and after receined the signe of Circumcision, as this
 seale of the rightuousnesse of faith, which he had whē he was
 vncircumcised. By all this it is manifest, that grace is first
 giuen vs freely from aboue, and then the Sacrament is leste
 vnto vs as a warrant that Gods promise shall be fulfilled.
 Thus we see, that touching the Sacramentes **M. Juel** saith
 nothing otherwise than the Scripture teacheth, and the vn-
 truthe that **M. Harding** would so faine note, is nothing else
 but his owne heresie. And now, for as muche as **M. Harding**
 hath called vs into so long a discourse of Gods Sacraments,
 I desire of thee good Christian reader, to marke indifferently
 the great difference in this behalfe, betwene the Christian and
 the papall Religion, & thou wilt soone, as I doubt not, abhorre
 their great depauiing of Christs institution, which in that
 sinagoge is so miserably rent in pieces, that scarce any parte
 of it is kept inuiolate. Christ did institute his supper for this
 purpose, that he might Communicate with his disciples. They
 appoint their Masses, that they may receiue alone. Christ in
 his supper was the only offerer, they in their Masses will of-
 fer as wel as he. Christ blessed with giuing thanks, they blesse
 with making Crosses. Christ did Consecrate with the prea-
 ching of the word of faith, they doe Consecrate with whispe-
 rings and breathings. Christ said, take and eate, this is my
 body, they say neither take nor eate, yet it is his body. Christs
 Disciples sate downe and eate it, they bid vs fall downe and
 worchip it. Christ said, he would drinke no more of the fruite
 of the vine, they say there is no fruit of the vine at all. Christ
 saith drinke ye all of this, they say drinke no man but the
 Priest alone. Christ saith, doe this in my remembraunce, that
 is, shew forth my death vntill I come, they of Christs death
 and passion doe not preache a worde. I will prosecute this
 repugnancie no further. It greueth me to remember their opē
 sacriledge. God turne their hearts, and giue them vnderstan-
 ding, that they may once know, and confesse that his Religion
 may

Rom. 2. 4.

1.
Luc. 22. 15.

2.

3.

4

5.

6.

7.

8.

9.

Ge. j.

may

may not thus be framed to mannes fantasie, so in the latter day when they shall be accomptable for their doings, they may be vnblameable in the sight of the highest.

The B. of Saris.

He saith Communion is so called, of that we Communicate together.

Harding.

The. 79. vntruthe. He saith not together.

Dering.

It is a very strange propertie, not to be ashamed to speake manifestly against the knowne signification of any worde, it is muche more straunge to speake against it, placed in suche a sentence where of soeuer the signification must be graunted, but it is moste straunge of all, and in manner a singulare impudencie to note it for any vntruthe in one, that will not so shamelesly speake without reason as an other dothe. Such an vntruthe as this, is it which now we haue in hand: *κοινωνεῖν* is well knowne to signifie to Communicate together in the same time and place. And in this sentence *κοινωνίαν λέγει δια τὴν κοινωνεῖν τοὺς ἀγίους πάντας μυστηρίων*. Here to say it can signifie any other thing, it is very ignorant boldnesse. But to note it for an vntruthe as maister Harding dothe, it is bothe to be past shame and past grace. The worde is well knowne, that *κοινωνέω* and *κοινωνία* do signifie a cōmunitie of any thing together, and therefore they be called *κοινωνικοὶ*, which may haue felowship with the Congregation and *κοινωνεῖν* to be in felowship with any man. And bicause that Mercurie is sayd to be the messenger of the Pagane goddes to tell their errandes from them to any man, therefore he is called *κοινὸς ἑρμῆς* hauing a proper name of his proper office, in that by him the Ethnikes did thinke they were made partakers of their gods counsell, by which the propertie of this worde appeareth. And consider

consider good Reader what manner of Communion it is that M. Harding would make when the Priest saith Masse in the Church, and calleth no body vnto him, yet he sayth that al the Priestes in the world which say Masse at the same time doe Communicate with him, and be made one body of Christe together. Here I aske of M. Harding how he agreeth with S. Paule y^e saith we are one bread & one body, because we all are partakers of one bread. Marke reader because we eate of one bread, we become one body saith S. Paule. Because we say Masse at one time, we become one body saith M. Harding, though we eate not at all of the same bread. Sure these two Doctoures doe not agree. S. Paule saith mozeouer the bread which we break, is it not the Communion of the body of Christ, M. Harding saith, though we breake not the same bread, but be eche one of vs by our selues at our altares, yet it is the Communion of the body of Christ. Thus we see S. Paule and M. Harding teache not bothe one Doctrine. But it is no meruaile they are not guided bothe with one spirit. S. Paule speaketh truthe, and M. Harding falshead, S. Paule the worde of God, and master Harding his owne fantasies, as for this Communion of M. Hardings, it was neuer knowne in the Church of God. I remember there is a great bragger in Martial, maketh euen suche an other, he had euer in his mouth πάντα τα ὡς φίλων κοινὰ. All things are common among frendes: but saying thus so often when he would neuer bestow any thing among his neighbors, the Poet saith this is a very straunge Communion. Das nihil & dicis Candide, κοινὰ φίλων. So it goeth with M. Harding, he euer saith of his Masse it is common, it is common, but he saith it only, he calleth no man vnto him. Sure say what he will, this is but craking Candidus his Communion, God be praised that we are deliuered from it. And thus it appeareth it is no vntruthe, to say κοινῶνεν, is to Communicate together. as well because the worde it selfe is plaine, as for that the scripture teacheth that the Communion must be so administered.

1. Cor. 10.

The B. of Saris.

Basil reporteth an Ecclesiasticall Decree or Canon, that at the receiuing of the holy Communion, which he called mysticum Pascha, there ought to be .xij. persones at the least, and neuer vnder.

Harding.

The .80. vntruthe. It is no Ecclesiasticall decree:

Dering.

M. Harding in this place is farre gone. He is wont to controll very curiously false quotation in this place onlesse my booke deceiue me he is much ouersene. For I think it is in asceticis sermone primo. Whether it be well quoted or no, it is truly reported. S. Basils words are these. Quemadmodum spiritualis lex non vult eos esse infra numerum duodenarium qui mysticum pascha edere debeant. &c. Euen as the spirituall or Ecclesiasticall decree will not haue vnder twelue that should eate the mysticall passeouer. &c. For. S. Basil sayth it is an Ecclesiasticall Decree. Yet M. Harding saith it is no Decree. Beleue him not henceforth before thou trie him. And the Doctors words wer as sone changed, as he is redy to deny, or as firme at aduentures, thou couldest be sure of nothing, but it is well, the truthe doth not hang vpon his report. Let him say while he will, it is no decree, S. Basils wordes are plaine, it is spiritualis lex. If M. Harding had not made wrangling, his hope in these vntruthes, this had not bene numbred. He may as well blame the Euangelistes, for alleaging the Prophets. And no doubt if M. Quell should follow the faithfull sense as the Euangelists doe and let passe words, Maister Harding would finde five lies in one line. Such truthe he useth in these vntruthes.

The B. of Sarisb.

It appeareth by S. Augustine, and certaine olde Canons, that in the

the Primative church the Priest, and people sometime did Communicate after supper.

Harding.

The.81.vntruthe. The.11.division. It appeareth not.

Dering.

This vntruthe is some answered. For M. Harding graunteth that it appeareth by S. Augustine, some receiued on Pauls die thursday after supper, but saith he, that is not sometime. For saith he, he that saith sometime, meaneth oftner than once a yeare. Now if it were possible that once a yeare might be sometime, then were it necessary that M. Harding did wrangle. But bicause once a yeare is no time, let vs see if it may be proued, that it was done oftner. First, whether it be or no, S. Augustine is at a point, and saith, faciat quisque quod in ea Ecclesia in quam venerit, inuenit. Let every one doe after the custome of that Church, in which he cometh, it appertaineth neither vnto faith, nor vnto good maners, therefore whether a man receiue the Communion, fasting or no, so he receiue in the Lord, it skilleth not much. Now what they haue done in the primative Church, let vs, as I haue said, enquire. It appeareth in the scripture, that on a day when the Disciples came together to break bread, Paule disputed among them, and prolonged his talke vntil midnight. Of this if I shold conclude, that they came in the after none. M. Harding perhaps would say it were but a gesse, therefore I leaue it. S. Paule writeth to the Corinthians, if any man be hungry, let him eat at home. Therefore it foloweth necessarily, that they may receiue after other meate, and if it be so, M. Harding him selfe will graunt they might receiue at night, vnlesse as he doth in the.8. diuision so here he will deny that this place is meant of the Communion, and if he doe, the Doctors are then against him. S. Augustine shall stand in stead of many, who saith plainly, de hoc ipso sacramento loquitur. He speaketh of this very sacrament.

Reioinder.
Fol. 125.

Ad Iannu.
Ep. 118.

Act. 20. 7.

1. Co. 11.

Ad Iannu.
Ep. 118.

Ce. iij.

Now

Aa. 2.

Aa. 5.

Basil in P^{sal}.
114.Theod. lib. 2.
cap. 13.Lib. 7. ca. 19
de diuino
primo.Sozo. lib. 7.
cap. 19.

1. Cor. 11.

Now this being lawfull to be done, and the Church of God being so oppressed, could not meete when they wold, no doubt sometime they met at night. And further that this may be no bare gesse, that some receiued at night. It appeareth by S. Luke, where he writeth that they did continue in the Doctrine of the Apostles, and in breaking bread, and that continuance in the same Chapter, he mentioneth againe by these wordes, καθ' ἡμέραν προκαρτέρουντες, which words signify a continuance from morning till night, and by this aboue all coniecture, it is manifest they receiued sometimes at night. Then except M. Harding wil vse here his former distinction of the Thursday before Easter, and say that quotidie is every Maundie Thursday, it is true that M. Iuel saith that sometime they receiued at night. Now that some parte of the vse of the primatiue church may appeare to agree with this doing of the Apostles, we will a little examine their doings. S. Basil writeth that they were accustomed at the dedication of Temples to meete at midnight, but at the same assemblies they may well seeme to haue ministred the Communion, and therefore at after supper. We reade the same of Athanasius, that he did vsually gather together the Christian congregation at Alexandria in the night time. And of this night meeting in all the congregations that were in Europe, Lactantius maketh expresse mention. Ierom maketh mention of the same in his Epistle to Sabjanus, and against Vigilantius. And that these meetings were in the soze parte of the night, it may appeare, for that they had commonly other meetings in the morning, which they called Antelucanos coetus, the morning assemblies. And yet if M. Harding wold sticke in it, I may refuse all these and many suche authorities. And for the iustifying of these vntuthes, stand to the plaine wordes of Sozomene, who writeth that in many Cities and Townes among the Egipcians, they had their meetings on Saturday at night, and in like plaine wordes Primasius saith, that in certaine places of Syria and Egyp^t, men came together on Saturday night, and that after.

Now

Now I trust though the Thursday before Easter with mai-
ster Harding be no time, yet all these saterdayes ioyned with
it, I trust do make sometimes. Here is nothing can be replied
but if M. Harding wil say, that in suche meetings they did not
minister the sacrament. And if he wil say so, may it please him
then to heere what Eusebius saith, that in suche meetings they
had Orationes, Psalmody, participationem de mysterijs. &c. *Lib. 10. ca. 2.*
They had prayers, singing psalmes, the Communion. &c. And
S. Augustine saith, they did celebrate Dominicam coenam, the *De ciuit. dei*
Lords supper, but except M. Harding haue some distinction in *lib. 22. ca. 8.*
score, which yet now he hath not told vs of, we shall not neede
greatly to proue this matter, in the 82. vntuthe, where M.
Iuel alleageth the coucel of Cabilon, to proue that Masse doth *De consecr.*
sometime signifie common prayen, bicause there it is recorded *dis. 1. solent.*
that they had Masse at euening, circa noctis initium, about the *plures.*
beginning of night, there M. Harding maketh this answere,
why sir thinke you that Missa is taken for any kinde of pray-
er, bicause in that place it is required to be done in y^e euening?
As though the Masse might not at any time be celebrate, but *Reioinder.*
only before none: if you so thinke you are deceived. &c. and *Fol. 255.*
there fully he concludeth that sometime it was said at night,
naming both maundy thursday and other times also. Then I
trust this vntuthe is iustified expressely by sundry other autho-
rities, and probably by M. Hardings owne. He telleth vs in
Deede, that though it were at night, yet it was not after supper
nor yet dinuer, but that saying resteth vpon M. Hardings cre-
dit, which to proue an vntuthe, wayeth ouer light.

The B. of Saris.

*In the primatine Church this order was thought expedient, not
for the sicke, for they in their health receined daily.*

Harding.

The. 82. vntuthe. It was for the sicke.

The. 83. vntuthe. They receined not daily.

Et. iij.

Dering.

Dering.

Reioinder.
Fol. 127.

If I went about to aunswere M. Hardings Reioinder in this one Paragraph, through lying, and sonde speaking, he hath ministred sufficient matter to fill many leaues. But I leaue that to the godly Reader to consider. For this present purpose, thus saith master Iuel, the receit of the Cōmunion, when men lay on their death bed, was instituted in the primitive Church, especially not for the sicke, but for them that were excommunicate. This saying M. Harding dothe turne, as if M. Iuel said, that it was not expedient for the sick to receiue, and so maketh that vnttrue, which in deede is vnttrue, and neuer spoken by M. Iuel. But without such shifts, master Hardings number of vnttruthes could not grow. For maister Iuels saying, that this receiuing was especially for the excommunicate, it may be sufficiently proued. And M. Harding in his Reioinder saith nothing to the contrary, for this vnttrue, because M. Iuel saith no such thing. Let it stande as a slander not worthy aunswere. An other vnttrue here is brought, that the people receiued not daily, and M. Harding hath such a confidence in this vnttrue, that he is not contented with once noting it, but as his manner is, in many other vnttruthes, when his number commeth slowly forwarde, he reckoneth vp one. 4. 02. 5. times. so he vseth this, and maketh it the 83. 133. 145. 156. 213. vnttrue. Now because it is so often reckoned, by like it standeth vpon some good ground. Reade the. 133. vnttrue, and thou seest what it is.

The B. of Saris.

At last it grew to suche superstition, that it was thruste into mennes mouthes after they were deade, as we may see by the counsell of Carthage, forbidding the same.

Harding.

The. 84. vnttrue. It was not thrust in their mouthes.

The. 85. vnttrue. It is not to be scene.

Dering.

Dering.

What meaneth *M. Harding*: would he haue childzen witness of his folly. The wordes of the Councel are these, Item placuit vt mortuis eucharistia non detur. It hath likewise pleased vs that the Sacrament be not giuen vnto deade men, heereby saith he it appeareth it was giuen to deade men, not that it was thrust in their mouthes. But I pray *M. Harding*, can a thing be giuen to a dead man to eate, and not thrust in to his mouthe? This vaine contention about words proueth *M. Harding* to be a very wrangler. This appeareth to be true by the Canon *M. Juel* recites, and further we reade that it was commaunded if the persone were dying, infundatur ori eius Eucharistia, that the Sacrament should be poured into his mouthe. Heere by the way note, that in that time the people receiued the cuppe. As touching the. 85. vntruth, *M. Hardings Reioinder* doth confute it selfe in the next vntruthe, befoze he said the Councel did forbid it, now he sayth it did not so, whether it did or no, *M. Harding* hath made a lie, and except the distraction of thrusting it in their mouthes, and putting it in, there is no coloure to shadow the lie.

The B. of Sarisb.

The members of these argumentes hang together like a sickes mannes dreame.

Harding.

The. 86. vntruthe. I make no arguments in this place.

Dering.

No good arguments in deede I graunt, but yet suche as they are, you encombye vs with them.

The B. of Sarisb.

Heere would M. Harding faine finde a Masse. &c.

Ff. j.

Harding.

Harding.

The.87.vntruthe. Heere I seke not for the Masse.

Dering.

But to seke after your Masse, is your only purpose. Therefore here you speake nothing to the purpose, and consequently as it was said afoze, your writings hang together like a sicke mannes dreame.

The B. of Saris.

Here these words, every other christian man, or woman, that he bath in by the way, are an overplus, and quite from the purpose.

Harding.

The.88.vntruthe. The.12. Diuision. These vvordes are quite from the purpose.

Dering.

The question is, whether there were priuate Masse with in.600.yeare after Christ, that is, whether the Priests receiued alone in the congregation: Maister Harding answereth, sicke men, and women receiued at home. The controuersie lieth whether this be from the purpose.

The B. of Saris.

For the question is moued not of any other man, or woman, but of the Masse, and only of the Priest, that saith the Masse.

Dering.

The.89.vntruthe.

Befoze there was an vntruth quoted, & not numbzed, here is one numbzed, and not quoted. When M. Harding telleth what this vntruthe is, we will answere it, in the meane season we may marke the value of these vntruthes. Some not worth

M. Hardings Reioinder. 96

woꝛth numbꝛing, some not woꝛthe naming, but all is good e-
nough foꝛ this Reioinder.

The B. of Saris.

*S. Ierome in his exposition is as homely, calling it vilem intelli-
gentiam traditionum.*

Harding.

The.90. vntruth. S. Ierome calleth not Moses lawv so.

Dering.

Hære M. Harding maketh two gesses. One at S. Ieroms
meaning, an other at maister Juels, if either faile, this vn-
truthe, that is risen by chaunce must fall of necessitie. But M.
Harding hære, as his whole religion is, maketh very muche
of outward shewes. Foꝛ except a little carnal pleasure of the
outward sense, there is nothing in their sinagogue, but mour-
ning, and lamentation of the spirit. $\pi\tau\omega\chi\alpha\ \sigma\omicron\iota\chi\epsilon\iota\alpha$ in no wise
he will haue beggerly Ceremonies. $\pi\tau\omega\chi\alpha\varsigma$ saith he, is poꝛe
oꝛ neddy, not beggerly. What great ignorance in singular im-
pudencie? This exacte defining of Greeke words may breeds
some where some opinion of learning. But alas hære is no-
thing but in deede $\pi\tau\omega\chi\alpha\ \sigma\omicron\phi\iota\varsigma\mu\alpha\tau\alpha$ beggerly mangling
without other learning, oꝛ good religion, $\pi\tau\omega\chi\alpha\varsigma$ saith maister
Harding is not beggerly but poꝛe. Yet Aristophanes saith,
 $\pi\tau\omega\chi\alpha\varsigma$ is not poꝛe but beggerly. Solve whether were better
Grecian master Harding oꝛ Aristophanes, I thinke it may be *Aristop. in*
some iudged, Aristophanes wordes are these, $\pi\tau\omega\chi\alpha\varsigma\ \omicron\ \mu\eta\delta\epsilon\nu$ *Pluto.*
 $\epsilon\chi\omega\nu\ \pi\epsilon\nu\eta\varsigma\ \omicron\ \pi\iota\varsigma\ \epsilon\rho\gamma\omicron\iota\varsigma\ \pi\rho\sigma\epsilon\chi\omega\nu$, he is $\pi\tau\omega\chi\alpha\varsigma$, that is a begger
and hath nothing, he is $\pi\epsilon\nu\eta\varsigma$ that liues by his laboꝛ. The by
this it seemeth that $\pi\tau\omega\chi\alpha\varsigma$ is beggerly. And Maister Har-
ding, that sacred interpretation, that trident couent, doth so
muche enforce, doeth it not call them egena elementa? And
I pray you M. Harding, whether is egena poꝛe oꝛ beggerly?
Eg. is. Surely

Surely Ouid saith, (de rem. amor. lib. 2.) of Hecate and Irus; why they are not beloued. Nempe quod alter egēs, altera pauper erat. because Hecate was but poore, & Irus was a very begger, but thus it is: Maister Harding careth neither for Aristophanes, nor yet for Ouid, neither yet for Cræke, nor yet for Latine. He is so ielous ouer his vntruthes, that some time he speaketh he knoweth not what. Againe σοιχεῖα, saith the maister Harding is rather Elements, than Ceremonies. In deede I graunt the word signifieth the foure elements, but I trow he wil not haue S. Paule speake thus: now you know God, why turne you againe to the fire, aire, water, and earth, that were a beggerly sense made of the holy Ghosts wordes. Then why doeth he not confesse that S. Paule meaneth the Ceremonies of the law: and thus much as concerning master Hardings Cræke. As touching his religion it is very choler, if in respect of Christ, he may not suffer the ceremonies of the law to be called beggerly. But it is no maruell though this interpretation offend them, for what is it that Paule calleth beggerly Ceremonies? It foloweth. You obserue dayes and monthes, times, and yeares. Hinc illæ lachrimæ, for this cause M. Harding is so much offended, such obseruations are great principles in Popisrie, and to call them beggerly, is to make all that Religion nothing worthe. But we see suche a one is Paule, he was chosen to preache among the gentiles, and God haue the glory, he hath conuerted vs from al popish Idolatry. For this auctoritie of Ierom, which M. Harding blameth, & in which he seeketh for his vntruth, read the place thou shalt finde the wordes: or else let this be vntrue.

Gal. 4. 10.

Gal. 1. 6.

Lib. 2. cōm.
ad Gal. ca. 4*The B. of Saris.**Of mingling water with wine, superstition only except, no man maketh any great accompt.**Harding.**The 91. vntruth. The old fathers make great accompt of it:**Dering.*

Dering.

If M. Harding will presse vpon these wordes, no man maketh any great accompt, then he might haue said, I and my felowes make great accompt of it, therfore some body dothe it, and by this meanes he might haue had many witnesses of his saying, and so his vntruthe had bene the surer. If he will not so force the words, why doth he apply them vnto the olde fathers? By this it appeareth he writeth, not alwayes with the best aduiselement. But now he doth M. Iuel great wrong, and racketh his words to that, he neuer ment. He speaketh of himself, and other, that at this day professe Gods religion, & saith that were it not for feare of superstition, we would not greatly stick to mingle water with the wine, and for prooue that M. Iuel ment thus, let his booke be iudge. He alleageth Cyprian, and Iustine, and farther saith that certaine olde Fathers force it muche, which words solow immediatly. Reade his Replie. Reply. Fo. 34. Then what shame is it to ascribe that to M. Iuel for an vntruthe, which him selfe did neuer speake nor meane. Belike these vntruthes goe slowly forward, when M. Harding is enforced to chalenge that, which was neuer sayd.

The B. of Saris.

Neither Christ nor any of his Disciples euer gaue commaundement of it, neither was it at any time vniuersally receiued.

Harding.

The. 92. vntruthe. Christ commaunded it.
The. 93. vntruthe. It hath bene vniuersally receiued.

Dering.

Note good reader this hasty quoting of vntruthes, and the slender prole, and thou shalt some espie, that M. Harding hath more desire of his number, than regarde of any substance. Here are two vntruthes in a line. The first: Christ, saith he, f. l. iij. commaund,

*Constit. apo.
lib. 8. ca. 17.*

Gal. 1.

*3. Par. Init.
9. 74.*

*Inf. Ap. 2. ad
Ant. Ire. lib.
3. Cypri. ad
Cornel.*

commanded that water should be mingled with the wine. This bolde asseueration concerning Christs doing, doth ask a sure p^{ro}ofe. For bothe we were vnthankful, if we would not folow his doing, and the daunger were great, in leauing his example. But in all the Euangelists it is plaine, that our Sauior Christ commaunded no such thing. Then how doeth M. Harding p^{ro}ue this? Forsoth saith he, Cyprian and the sixth generall councell seeme to say it came from the Apostles. But bicause this is but a gesse, and little worth, he alleageth Clement, who saith plainely Christ did it, and this beginneth to describe his ministrati^on of the cup. Likewise mingling the cup of wine, and water, and Consecrating it, he gaue it vnto them. &c. Now if this Clement be of good authoritie, the matter is cleare. But M. Iuel hath already shewed that his authoritie is no more worthe than Abdias, Hippolytus, Amphilo- chius and his other selowes, and here himself doth quite confound himself, in that otherwise then all the Euangelists, and S. Paule doe, he describeth a new fashioⁿ of the Lords supper. S. Paule saith, he that preacheth any other Gospel than this, let him be accursed. This of Clements is an other Gospel th^{an} Paule preached, and therefore in this great light of the true Gospel that now shineth) accursed be he, that will folowe all Clements doctrine. With therfore this is the p^{ro}ofe of this vn- truthe, Clement saith it, this shalbe our aunswere for the dis- charge of it. Master Iuel saith nay a man of more learning, better religion, godlier life, and greater credite, than ever y^e bastard Clement was. The second vntruth here noted is, that it hath bene generally receiued to poure water in the wine. Pet Scotus saith it is not necessary, as M. Iuel hath shewed. And likewise so saith Thomas & certain other. Also Mary cou- terfet Pope Alexander in his first Decretall Epistle, saith it must be done, bicause bothe came out of Christs side. But let these docto^{rs} go. This I graut that Iustinus Martyr, Irenaeus, and Cyprian, who aboue other in this are most earnest, do all seeme to enfor^{ce} it, but bicause the scripture hath not exp^{re}s- sed

sed it, we must beware how we make it necessary, and for that occasion, though in the Latine church it be very auncient, yet in our Church we doe not vse it. But for this vntruth where *M. Harding* saith it hath bene generally receiued, that is more rashly affirmed, than sufficiently proued. *Scotus* sayth, that in his time the *Greekes* vsed it not, long before him the people of *Armenia* vsed it not, as appeareth in this sixth general councell alleaged by *M. Harding*, and by sundry other records, and further many yeares before that time, *Chrysostome* said of those words of our saviour *Christ*, I will drinke no more of the fruit of the vine. &c. that he would with those words, take away the pernicious heresie of such as vsed water in the mysteries. Yet saith *M. Harding* it hath bene generally receiued. With as good a forage, and as muche truthe as *Pope Eugenius* saith the same, but he must pardon vs, he may not score by vntruthes vpon his owne credite, we wil neither beleue the *Pope*, nor him neither, except they bring their proofes. And thus muche of this vntruthe.

In. 4. sent. dis. 11. q. 6. Can. 33.

Math. 26.

In decretis Eugen. pape.

The B. of Saris.

M. Harding saith this mixture is necessary to the sacrament.

Harding.

The. 94. vntruthe. I say not it is necessary.

Dering.

Euen now he said it was commaunded by *Christ*, now he saith it is not necessary. Marke well his sayings and lay them together, and thou shalt easily consider of these vntruthes, if we likewise thought *Christes* commaundement not necessary to be obserued, when he saith, accipite, edite. We might as forde *M. Harding* his priuate Masse.

The B. of Saris.

Scotus saith it is not necessary.

Ff. iiii.

Harding.

Harding.
The.95.vntruthe. Scotus saith not so.

Dering.

Wel said yet Anaxagoras, snow is not white. Scotus hath the very words, see the place in. 4. sent. dist. 11. q. 6. Now concerning this mingling of wine & water, because so many vntruthes are made about it, it shall not be amisse to speake somewhat of it. First as touching these nic theselues, how they are affected, we may partly gather by these vntruthes in the. 94. vntruth, M. Juel saith, that M. Harding maketh this mixture necessary. It is not so saith M. Harding. I say not it is necessary. In this vntruth M. Juel saith, y Scotus maketh this mixture not necessary. It is not so saith M. Hard, he maketh it necessary. By this it is plaine, y Scotus & M. Harding do not agree. But it may be that these hasty vntruthes want some consideration. Let that aduantage goe, and let vs consider the thing. We haue no expresse commaundement for it. That Chyriste gaue only wine, it may wel appeare by that is written. I wil drinke no more of this fruit of the vine. &c. for the blage of it, if it were left free, it might be had, but when they made it a matter of such waight, it was necessary to stop y great outrage. But let vs see how they proue that this mixture shold be made of wine and water, Quia vtrumque ex Christi latere profluxisse dicitur, because bothe issued out of Chyristes side. True it is water and bloud issued out of Chyrist side, but this is a poore reason to mingle water and wine in this Sacrament, when Chyrist did celebrate his supper, before his precious side was pearced. That which S. Iohn testifieth here, that water and bloud issued out of his side, the same he writeth in his Epistle, that Chyrist came with water and bloud. Teaching vs hereby that Chyrist is the true satisfaction for our sinnes, and the true water of regeneration to make vs cleane, and without spot before his father. For the forgiurnesse of our sinnes, and

Math. 26.

De conse.
dist. 2. can.
Alexand.
pap. Epist. 1.

Iohn. 19. 34.
Iohn. 15.

and the purifying of our soules were figured in the lawe by sacrifices, and by washings. In y^e sacrifices the blood did purge sinnes, and was the attonement appointed to pacifie Goddes wrath. The washings were testimonies of the true cleanness of the minde, and remedies to doe away the filthinesse of our fleshe. Now least our faith should abide still in those Elements. S. John dothe witnesse, that in Christ it is accomplished, what so ever was wanting in those outward Ceremonies. And for a token of that fulnesse of grace in Christ, that in him is found, all that reconciliation figured in the law, either by blood or water, he writeth that out of his side issued both blood and water. By the blood he hath purged vs from our sinnes, and done out the handwriting of ordinaunce, that was against vs, and fastened it vpon the Crosse. And that as Paule saith, not by the blood of Goates, and calves, but by his owne precious blood gushing out of his side, by which he is entred into the holy place, which is heauen, and is become the tabernacle, the sacrifice, and the priest, and hath obtained eternall redemption for vs. By the water we are assured that this benefite doth come vnto vs, bothe bicause by water we be regenerate, and also bicause it signifieth the people, so that this miracle of blood, and water in the death of our sauior Christ, is the performance of that, which God had promised by his Prophet, saying. In that day shalbe a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalem for sinne, and for uncleannesse. And thus by this water, and bloude gushing out of the side of our Sauior, we are taught two especial pointes of the Christian faith, the one, that by Christ alone all sinnes are purged, the other, that in the new Testament we haue but two Sacraments, the one of the Lordes death, the other of Baptisme, which two resembled in this blood, and water, haue in them the whole myserie of our full redemption. And thus the remembrance of this same place is the greatest comfort, that a Christian soule can haue in the world. But Lord those Papists, which peruert Gods scriptures,

Col 2.14.

Ebr. 9.13.

Apoc. 17.13.

Zach. 13.1.

Eg. j.

tures,

*Lege vincēt.
lib. 7. cap. 47*

tures, what Doctrine haue they gathered of this comfortable saying: First that we must haue water mingled with y wine in the Chalice, which in this place, be it neuer so ancient, yet it hath no ground at all. But they goe farther than this, they say that the soldiers name was Lungis, bicause it is witten λεγχι τω πλόσσαν ἐνυγε. And least there should want any thing to make vp the tale, they say, that he was strokē blind, and then by this blond and water he receiued his sight againe, and so was conuerted, wherupon they haue made him a Saint, and so now we may kepe the feast of S. Lungis the blinde Knight. Yet sure suche canonising is worthe as little mony, as these vntruthes had muche idle laboz.

The B. of Saris.

Now to reueale the secretes of M. Hardings mysteries, touching the same, that one drop, or two must be poured on the ground.

Harding.

The. 96. vntrithe. The pouring of the water on the ground, is no parte of our mysteries.

Dering.

When M. Harding cannot defende their too beastly vseage of Gods holy sacraments: he thinketh he can salue the whole matter with Wicke scozner, and saying that we belie their mysteries, and I pray M. Hue railer, that please your self so wel with Wicke scozner, is this no parte of your mysteries? Can you now deny them? Be ye ashamed of them? It skilleth not greatly what you think of this. The miserie of iniquitie, that so long hath wrought in your sinagoge, hath brought many moe abominations into the Church of God, all which the Lord shall abolishe with the brightnesse of his worde. Whether you make great a doe about these things here alleaged, let your Doctors be the iudges. Read Scotus in sent. 4. dist. 11. que

qu. 6. Biel in. 4. sent. dist. 11. qu. 2. & in can. miss. lect. 35. & all your other Doctors entreating the same matter. Yet whether one, or two drops, and no more, must be poured downe or no, I confesse I do not know. But why do you stand so in this point? It is a very learned doubt in respect of their other foolish questions. Biel disputeth whether the Priest at Masse doe consecrate all the bread in the market, and all the wine in the sellers, and concludeth, that if he stande so as he may see it, and meaneth to doe it, he dothe no doubt consecrate euery whit. But now aske Gabriel Biel an other question, how shall the Priest doe to take all the bread in the market in his hand, as the Masse booke requireth of that, which shall be consecrate. This is an other doubt, which M. Hardings Doctors would surely haue discussed, if they had heard it. Scotus asketh what if the priest die befoze he speake all the words, how shall then consecration goe forwarde? Other aske what if a droppe of wine hang on the outside of the Chalice, whether is that consecrate? and what if the wine doe freeze in the Chalice, and what if the Priest at Masse do remember, that when he washt his mouth in the morning, a drop of water wet downe his throte, whether should he receiue none, sith he had broken his fast, or whether should he let all alone. Other aske whether Christ be in the Pir, even as he was on the Crosse, with his clothes and crowne of thornes about his head. And what should I recite all, which are almost infinite. A thousand such vnreuerent questions, they haue disputed in whole volumes. Yet now sayth M. Harding, they be none of our mysteries. Welike he doth yet but hobbe, & roue, he will not go roundly with his Lord God the Pope. But happy were he, if as he refuseth these vaine questions, so he wold renounce that whole adulterous religion.

*In Can.
lec. 35.*

*In 4. sent.
dis 8. q. 2.*

The B. of Saris.

Nowe it appeareth, that the Church is not yet resolved upon one intention. For the intention of the Church of Rome,

Gg. ij.

is

is to worke transubstantiation of breade, and wine : the Greeke Church had neuer that intention, as is plaine by the Councell of Florence. The intention of the Church of Rome is to Consecrate with Christes words. The intention of the Greeke Church, is to Consecrate with prayers.

Harding.

The.97.vntruth. The Church is resolued vpon one intention.

The.98.vntruth. The church of Rome intendeth not Transubstantiation.

The.99.vntruth. This is not plaine by the Councel of Florēce.

The.100.vntruth. The Greeke church dothe not consecrate vvith prayers.

Dering.

Now Mr. Hardings vntruthes go roundly forward. If this haste may haue good speede, I warrant him his number. But if this haste doe make waste, he is neuer a whit the neare. Let vs see then how these vntruths are gathered. The first is this. The Church is agreed vpon the Priests intent. But this can not be so, if the Greeke Church, and the Church of Rome doe not agree, which is the.2.vntruth. And they can not agree, if the one will haue transubstantiation, the other will not haue it, which is the third vntruth. And they will haue the one Transubstantiation, the other not, if the one doe consecrate with these wordes, this is my body, the other with prayers, which is the.4.vntruth. Then thus hang these vntruthes. If this last be true, that the Greeke Church dothe consecrate with prayers, the thirde is true, that it intendeth not Transubstantiation. And the second is true, that it hath no suche intent, as the Church of Rome hath, and the first is true, that these churches are not resolued in this intent. Now consider I beseeche thee, good Reader, what manner of vntruthes these are, that notwithstanding their great number, are yet so smal in value, that if but one be proued true, all.iiij. must be graunted,

fed. Sure thou must needs confesse that M. Harding, who in his Epistle would so faine shote at hobs, and rouers, yet at this marke he hath had so good deliuery, that he hath farre ouershot him selfe, and his whole commendation is no more worthe, than that praise in Horace of a babling Poete, qui variare potest rem prodigialiter vnam, which can turne a true sentence into a great many lies. For profe of this last vntuthe, on which the other hang, we haue the plaine wordes of the Councel of Florence alleaged by M. Iuel, where it is shewed, that in the Greekes mynisterie after the words of Christ pronounced, this is my body, they make this prayer, fac panem hunc honorabile corpus Christi tui. &c. make this breade the honourable body of thy Christ. By this prayer it is manifest, that these wordes, this is my body, being pronounced before, did not worke Transubstantiation. But bicause it hath pleased M. Harding in to great a zeale of his number, to score vp vntutthes thus vniuersely, least his friends should thinke the matter vnsufficiently answered, we wil say somewhat of them in order, euen as M. Harding noteth them, and I doubt not but to the indifferent reader, they shall one of them sufficiently confute an other. First saith M. Harding, the Church is resolved on the Priests entent. But that is very false. For the Greeke Church, and the Church of Rome haue not one intet. The Greke Church, as is said, doth consecrate with prayers. The Church of Rome with hoc est enim corpus meum. The Greeke Church maketh more accompte of the worthy receiuing, than of Consecration. The Church of Rome thinketh we ought to haue more regarde of Consecration, than of the worthy receiuing. I leaue out other differences which are almost infinite. This is inough to proue our purpose. Secondly saith M. Harding, the Church of Rome entendeth not Transubstantiation. What he intended in this vntuthe, I know not. For my parte wold God M. Iuel said here vntuthe and that that Romish Church would leaue of that presumptuous entent. Thirdly saith M. Harding, the Greeke Church

Hor. in art.
Poet.

Conc. Florent.
sess. ult.

Conc. Flo.
sess. ult.
De consec.
dist. 2. quia
corpus.
Chrysost.
in. 6. Ioh.
Biel in. 4.
sent. dist. 2.
q. 2. d.

Eg. iij.

meaneth

*Conc. Florēt.
Ann. 1439.*

meaneth transubstantiation. And this is very straunge for a learned man to speake suche repugnances. First y the church of Rome intendeth not transubstantiation. Againe, that the Greeke Church doth intend transubstantiation. And thirdly, y they two intende one thing, when M. Harding with all his wrangling, can make these vntruthes agree, sure we wil subscribe. Now resteth a little to be considered of the Councel of Florence, whether it may appeare by it, that the Church of the Grecians acknowledge no transubstantiation. Thus it stode. When the Latines in that assembly, required that they might entreate of transubstantiation. The Grekes made answer, sine totius orientalis ecclesie autoritate questionem aliam tractare non possumus, without the consent of all the East Church, we can meddle with no other question. &c. Here be the Reader neuer so simple, he must thinke thus muche. If this article of transubstantiation were so Catholike, as they will make vs beleue, how commeth it to be called so ofte in controuersie in generall Councell. And againe, if the Grecians did accompte it as Catholike, and were resolved in it, what meant they, that they would not subscribe to so highe a point of Christian religion, sure this was their meaning, they knew this transubstantiation was but a Romish deuise, and therefore they would not yelde vnto it. And thus muche of these hasty vntruthes.

The B. of Saris.

The. 13. Diuision. But if Cyril neuer spake word of the Masse, how is he heere brought in to proue the Masse?

Harding.

The. 101. vntrithe. Cyril is not brought to proue the Masse.

Dering.

But he should proue priuate Masse, or else what maketh he heere. For of that the question is moued. And this is a very hard

hard case, that M. Harding must lose his vntruthe, or else confesse he speaketh not to the purpose.

The B. of Saris.

Neither may we thinke that Christes body, must grossely, and bodily be receiued into our bodies.

Harding.

The.102.vntruthe. We must beleue it.

Dering.

As maister Harding hath forsaken Gods Religion, and is fallen againe to Poperie, so it seemeth also he hath forsaken his learning, and beginneth to make vntruthes with his folie. This is one of the chiefest articles, for which we haue forsaken their vnfaithfull Church. As ofte as we repeate this, we conclude the thing, which lieth in controuersie betwene vs. This is our professed opinion, and vpon the trial of it by good and sufficient authoritie, if it be proued against vs, Maister Iuel is ready to subscribe. Then what meaneth maister Harding? What manner of vntruthe is this? What who can accompte it for true, and plaine dealing, when vpon good ground we shewe forthe our opinion, and he scozeth vpon the question for an vntruthe? He shal doe well to reproue it, before he make anymoe vntruthes of this. Reade the.104.vntruthe.

The B. of Saris.

S. Cyprian saith, it is meate not for the belly, but for the minde.

Harding.

The.103.vntruthe. S. Cyprian saith not so.

Dering.

If M. Harding and his Popishe felowes had falsified the
Eg. iiii. Doctors,

*De cena
domini.*

Doctors, no otherwise than M. Iuel here falsifieth S. Cyprian, then in a little chaunge of words, we should haue had their meaning faithfully deliuered vnto vs, and bastard booke such as they knew not, had neuer bene ascribed vnto them. But thanks be to God, who hath now lightned vs, least suche vngodly writings vnder godly names should deceiue vs, as touching this vnturthe, I graunt the words are not in that treatise entituled de cena domini. But whether the authoꝝ say the same thing in sense, let him selfe witnesse. M. Iuel alleging no Latine words, but folowing the sense, saith thus, it is meat not for the belly, but for the minde. The wordes in Cyprian are these. Sicut panis communis, quem quotidie edimus, vita est corporis: ita panis iste supersubstantialis, vita est animæ, & sanitas mentis. As the common bread, which we eate daily, is the life of the body: so this bread supersubstantiall is the life of the soule, and the health of the minde, and what is here falsified by M. Iuel: What is worthy blame in this allegation: Yet M. Harding taketh this smal occasion to finde fault with his printed sermon, with his replie, and with them, that, as he saith, patched together the Apologie. For the printed sermon, it is well confirmed by the Replie, and the Replie is not yet found blameable, notwithstanding this Reioinder, the Apologie, that he liketh to terme patched, now after the time, that God had appointed, it doeth not want my defence, the booke is pretious, and is defended by suche a Iuell, that all the treasures in the world, God make him thankful, wil not buy his gifts, & therfore M. Hardings words can not hurt him.

The B. of Sarisb.

Christ is set forth, not to be receiued with the mouth, for that as Cyrill saith, were a grosse imagination.

Harding.

The.104.vnturthe. Christ must be receiued with the mouth.

The.105.vnturthe. Cyrill saith not so.

Dering.

Dering.

This is one with the.102.vntruthe. Master Hardings transubstantiation standeth him in very good stead to multiply his vntruthes. And yet if he had well considered it, it had not bene worth his doubling. I haue spoken somewhat hereof in the Epistle. Concerning this other vntruth, M. Harding, saith he knoweth not what he graunteth. These are Cyrillus wordes, but he getteth at an other sense, and vpon that surmise quoteth a new vntruthe. Dothe he claime so muche to his owne vnderstanding, that if he say it, it must be so, though y words be contrary? Besore we build of his saying, it shalbe needeful for him to win some better credite. See the place & thou wilt beare witnesse, that it is truely alleaged.

The B. of Saris.

The.14. Diuision. For the partie excommunicate being a priest, might say he wold say Masse, and so receiue the Communion, euen with the bishop, of whome he were excommunicate.

Harding.

The.106.vntruthe. The Priest excommunicate, might not say Masse lawfully.

Dering.

No sure, whether he were excommunicate, or no, he might not say it lawfully, neither by Gods law, nor his holy Euangelies, when M. Iuel saith this, I will subscribe.

The B. of Sarisb.

Now if M. Hardings principle stand for good, that the priest, saying his priuate Masse, may receiue the Communion with all others in other places. &c.

Harding.

The.107.vntruthe. I say not he may receiue with others.

Hb.j.

Dering.

Dering.

Hard. diuif. 14 **M. Harding** is past shame, wold God, as I haue said often, he were not past grace, if these be not his words. Therefore that one may Communicate with an other, though they be not togither in one place, it may be proued by good authoritie, then will I subscribe, if they be his words, then iudge thou of his doing.

The B. of Saris.

Heere marke good Christian reader, then they Communicated, saith Irenaus, when they met in the Church.

Harding.

The. 108. vnt Ruthe. Irenæus saith not so, reade it againe, and marke it better.

Dering.

These are Irenæus words, καὶ τούτων οὕτως ἔχόντων ἐκοινῶν ἡσσαν ἑαυτοῖς: κί ἐν τῇ ἐκκλησίᾳ παρεχώρησεν ὁ ἀνίκητος τῷ εὐχαριστίαν τῷ πολυκάρῳ. These words, if as **M. Harding** requesteth, we reade them againe, and marke them better, then no doubt they are thus in English. These things being thus, they Communicated together, and in the Church Anicetus gaue to Polycarpus the Eucharist. Heere saith **M. Iuel**, by this it appeareth, they communicated, when they met in the church. That is not so saith **M. Hard.** Reade it once againe, & marke it better. If often reading, and better marking may serue the turne, then gentle reader I craue also thy labour, read it yet once againe and marke it better. Yea read it while thou wilt, and marke it how thou canst, if this fanisie of **M. Hardings** do but once come in thy minde, I may boldly make thee this large offer, let these all be vnttruthes. His fanisie is so full of folly, his imagination so vaine, his interpretation so childish, that if thou of thy self canst finde it out, I say, as I said before, let all these vnttruthes stande. Reade it I beseeche thee once againe,

gaine, and marke it better. Is not this a straunge vntruthe, that no mā can espie it but M. Harding? But sith it is so, that hēre can be no vntruthe without M. Hardings good instructi-
on, let vs aske of him, how it may be falsified. He telleth vs of two faults, the first in the word *ἐκκοινωνία* they communica-
ted, the seconde in Englishing Eucharistia the sacrament. Ma-
ry saith he, yet I will define nothing, that is, I will stande to
neither of them. Is not this a straunge dealing, that he wil
first finde fault, then will not bide by it, and yet notwithstanding
will scoze by his vntruthe. If this vntruthe be vntruthe,
why will he not abide by it? Or if he will not abide by it, why
doth he say it is vntrue: must his pinate Masse, his halfe com-
munion, his outlandishe prayers, his Popes supremacie, yea
his vntruthes, and all be proued by peradventure? But let it
be so, what is it at the last, that hēre may chance be false: this
it is in the first fault about communion: peradventure forsoth
they communicated befoze they met. This blinde peraduen-
ture, wcr it in Cambridge or Oxford, no doubt it wold be his-
sed out of the scholes. The second fault found in translating,
Eucharistia, & sacrament is this: peradventure Eucharistia here
doth signifie sacerdotale mynisterium, the priestly office. Now
sure good reader this is a straunge aduenture. Eucharistia, the
priests office? Fie on such a chance, except a man had a priui-
ledge, to make words sound, what him listeth. No mā, I trow,
wold hane made this aduenture. But hēre I must desire the
reader to loke a little back, to take the better view of M. Har-
dings dealing, in the Epistle, where M. Harding sporteth
him self with his good artillerie, he saith, he could neuer shote
at this mark, that Eucharistia might be taken, not for the Sa-
crament, but for cōmon bread. Now either by meanes of ligh-
ter arrowes, or a better losse, he shotes a great way beyōd it, &
saith with a good countenance, y Eucharistia is no bread at al,
but y priests office. Sure this is very vncertain shooting, and
can neuer stand with a good archer. A man may shote long at
the Etymologie of y word, ere he bring it to this significatiō,
th. ij. though

Reioinder.
Fol. 157.

Reioinder.
Fol. 157.

Though he haue determined to say little truely: yet he shold haue taken heede, how he had spoken so vnwisely. That other tragicall exclamation, that Eucharistia must be taken simply for bread consecrate, bewrayeth this close dealing, that it may be taken for the Priestes office. And here againe for a good note of M. Hardings fals dealing, we haue to mark, that in this place, where M. Iuell sayth Eucharistia may be taken for common bread, but yet apointed for the Communion, M. Harding doeth not quote it for an vntruthe, yet in the Epistle he noted it for a great heresie. And why doeth he thus: As it may be thought, because he foresawe, that to deny the Eucharist at any time to note bread, not yet consecrate, were a great prejudice to his grosse distinction, that it might signifie the Priestes office, and therefore for the better conueyaunce of this absurditie, he wold not quote that an vntruthe, which he had so greatly impugned before. More true dealing, and lesse vaine speaking, would better beseme a Doctoꝝ of Diuinitie.

The B. of Saris.

Anicetus as Irenæus saith, receined the sacrament with Polycarpus in the Church, and, not, as M. Harding seemeth to say in his Inne, or hosterie.

Harding.

The.109.vntruthe. Irenæus saith not that Polycarpus, and Anicetus communicated in the Church.

Dering.

ποτνία ληθὴ τῶν κακῶν saith Orestes, forgetfulness of infortunate things is to be reuerenced. But M. Harding for all his wonted hobbing, hath here farre ouershot him selfe, to note two vntruthes together, that are bothe one, if there be any distinction that may salue this matter, it were good we were informed. I think simple wittes, without long instruction, will not finde it,

Harding,

Harding.

The.iiij.vntruthe. I seeme not to say it.

Dering.

M. Harding graunteth, that he may say they Communica-
ted together before they met, but not that they receiued the
Sacrament, and here in saith he, M. Iuel deceiueth his rea-
der. This distinction, as it is somewhat strange, so no doubt
it hath some hid vnderstanding, one had name of Apollo, that
should well interprete it. For my parte except M. Harding ex-
posed it, I know not what he meaneth. For M. Iuel sayeth, it
seemeth to me very probable. For if M. Harding do denye that
they receiued in the Church, or in Anicetus house, or in the
street, then if they did receiue, it is most like he sayth they
receiued in their Anne, if they receiued not, what is maister
Harding the nearer to his Private Masse.

Reioinder.
Fol. 158.

The B. of Saris.

The.16. Diuision. The Priest prayeth, and giueth thanks in
the vulgare tongue.

Harding.

The.iii.vntruthe. He prayeth not in the vulgare tongue of
the Countrey.

Dering.

The Canon law doeth giue licence to answer one cauill
with an other. If either that law wer worth folowing, or we
would vse that libertie, is giuen vs, we would appoint some
play maker to answer this Reioinder, for such men with their
great leasure, and selfpleasing wit, would finde M. Harding
wringling worke inough. Iustine in describing the order of
their seruice, among other things, he telleth how the people
giue thanks, and say Amen to the ministers prayer, & so them
selues

Sexti. tit. 6.
cupientes in
glosa.

In Apol. 2.

Th. iiij.

selues

selues must make their prayers in their bulgare tongue. This saith M. Harding is not true, if he mean by \bar{y} bulgar tongue, the common speache of the countrey. But if he meane the one of the three learned tongues, Latine, Greeke, or Hebrue, then M. Harding graunteth they had service in the bulgar tongue. Here I craue of the reader but indifferent iudgemēt, to think of this vntruthe, as occasion is ministred. For p^{ro}ue that it is vntrue, here is nothing brought but this distinction, that the bulgare tongue signifieth either that, which euery Countrey speaketh, or else the Greke, Latine, or Hebrue tōgue. And what a miserable distinction is this: who euer hard that the bulgar tongue did signifie any other than the mother tongue of euery countrey? Sure this boke is a boke of distinctions, it is no reioinder. Let him shew in any booke in the world, wher bulgare hath this signification, that he dreameth of, and let him haue all his vntruthes.

The B. of Saris.

He said before, that euery priuate Masse was common.

Harding.

The.12.vntruthe. I say no where, that euery priuate Masse is common, but that euery Masse is common.

Dering.

This is one of those vntruthes, which M. Hard. saith is very manifest, & can by no meanes be colored. But good reader be not dismaide, it is soone iustified how so euer M. Harding misliketh of it. Mark but only this graunt, which he maketh, and to quite that reason, which in the.70.vntruthe, he would haue considered, I will make an other here for him to consider: \bar{y} proposition shalbe his owne: the assumption shalbe confessed of al men. The cōclusion shal follow in good mode, & figure.

M. Harding saith euery Masse is common. But euery priuate Masse is a Masse. Ergo, he sayth euery Priuate Masse is common.

I doe thinke M. Harding did not orderly consider of this vntruth, when he made it. Sure I am, this argument is good, and by no distinction cā be answered. Therfore this vntruth, sauing only the necessity of his number, might wel haue bene spared. Read more of this vntruthe in the third vntruthe.

The B. of Saris.

I alleaged all these in my sermon.

Harding.

The. 13. vntruthe. He alleaged not all.

Dering.

In very many places to make vp these vntruthes, M. Harding saith of sundry auctorities, he alleaged them not for his Masse. Now he wil needes take in all for his purpose, when I shall better vnderstand which places be brought for his Masse, and which in vaine, then I will examine the sermon. In the meane season vnderstande thus muche. M. Juel saith, I alleaged al these witnesses for priuate Masse. That is an impudent vntruthe saith M. Harding, he alleageth not all, that I alleage for sole receiuing. M. Hardings priuiledge serueth both wayes, either to make one word to signify diuers things, or diuers words to signifie but one thing. We haue heard before of his distinctions, now he cometh in with his coniunctions, priuate Masse, and sole receiuing, by this vntruthe are bothe one. But as M. Hardings distinctions, are in dede distinctions, that is, as I interpreate it lies, so these coniunctions are his owne coniunctions, that is, a coupling of lies together.

The B. of Saris.

This manner of Priuate receiuing at home, was not lawfull for the lay men. For it was abolished by godly Bishoppes in generall Councell.

H. iij.

Harding.

Harding.

The.114.vntruth.

The.17.Division. It was not abolished.

The.115.vntruth.

That counsell was not generall, but provinciall.

Dering.

Ca.3.

Can.14. &
Conc.tol.11.
cap.11.

These vntruthes come more fast, than truely forwarde. It was not, saith M. Harding, abolished. Lay men might receiue at home. The counsell of Caesar Augusta, which M. Juel saith thus. He that receiueth the Sacrament, and doth not eat it in the Church, let him be accursed for ever. The like Canon is also decreed in the first counsell of Toledo, if any man hauing receiued the Sacrament, doe not presently eate it, velut sacrilegus propellatur, let him be driuen away as a most wicked person. Of this M. Juel saith, the lay man might not receiue it at home. And what we think, because M. Harding saith nay, that notwithstanding these cursings, yet the lay man might carry it home to receiue it: Master Hardings wangling here about sicke men, is not worth the answer. M. Juel speaketh of those, that may goe to Church. It was an idle matter here to talke of sick folkes. If M. Harding for these vntruthes, be faine to wrest plaine words into a violent sense, then the vntruthes are his owne. For this second vntruth, we thinketh M. Harding is a very partiall man. In the.108. vntruth he will haue Eucharistia so large in signification, as no man, I trow, but him selfe could imagine. In this he so presseth the word generall, that he alloweth not that which common sense teacheth. He denieth that counsell to be general, because there was not gathered together, I know not how many Bishops out of christendome. But if M. Harding had marked it better, he should haue knowne it well enough, that general might be applied onely to those twelue, which he saith were there gathered together. If they did all well agree, sure that counsell was more generall, than their Chapter of Trident. If he will
force

force the worde Occumenicall, there is no Counsell that euer was so generall. If he will any thing restraine it, why may he not bring it downe, yea euen to twelue. This vntruthe is but a cauil, and if it were graunted, yet were M. Harding neuer the neare his priuate Masse. But bicause he saith so constantly, that that Counsell was but of. xij. Bishops in Spaine, as Peter Crab also noteth out of Isidorus, it is moze, I thinke, than he is able to proue, for it is knowne that the Church of Caesar Augusta, & Asturica Augusta, an other Citie in Spaine, and Emerica Augusta a Citie in Portingall, ioyned in al matters, and were of one felowship, so that counsaile of the other xij. Bishops, had moze ouer the consent of their great Cities. This Caesar Augusta it self, otherwise called Numantia, was so populous a Citie, that it kept war. xliij. yere with the Emperire of Rome. It was a Citie of so muche worthinesse for religion, that what so euer had bene determined, there the consent might well haue bene called generall. Prudentius dothe seeme to glory, that it was his Countrey. In the time of Dioclesian, and Valerian, a great many of Martyrs were there put to death. This is a very poze wrangling, when sundry forain Bishops met in suche a Citie, to denie their Decrees to be agreed on in generall Counsell.

Volat. geogr. lib. 2.

In Hymno 18. mart.

Vinc. lib. 12. cap. 123. & alibi.

The B. of Saris.

He saith, the thing, that we receine, is no bread, but so Tertullian saith not. His words be these, thy husbände will thinke it only bread, and not that bread, that it is called.

Harding.

The. n6. vntruthe. I say it not, loke better on my words.

The. 117. vntruthe. These are not Tertullians words.

Dering.

If looking better on M. Hardings words wil helpe the matter, we will not let for that. Marke good Reader, and loke dili-

Al.

gently,

Hard. diuif. 17

Reioinder.
Fol. 163.

gently, these are his wordes. The thing reuerently, and deuoutly receiued, before other meates, is not bread as the infidels then, and the Sacramentaries now beleue. Loke well good reader, and for M. Hardings pleasure loke againe, doeth he not say it is not bread. How is this then untrue? Nowe must I desire thee againe, to loke diligently, and if thou mark well, thou shalt now heare of suche a distinction, as in all this booke of distinctions there is none suche. I say saith maister Harding, it is not bread, I say not it is no bread: there is great difference betwene not bread, and no bread. Sure if thou loke not maruellous narrowly, thou wilt neuer vnderstand this distinction. For my parte I would surely haue said it, that which was not bread, had bene no bread, and that which was no bread, had sure bene not bread, and if it were not bread, it could not be any bread, and if it wer some bread, then were it not no bread. But let not bread be some bread, and no bread be not bread, and nothing be not any thing, and not any thing be some thing. As touching maister Iuell that good simple Bishop, I dare sweare for him he neuer knewe of this distinction, and so he is wrongfully charged with this untrue. Yet least maister Harding shoulde please him selfe too well, I must forwarne him that I can not allow well of this distinction. If he be well aduised this is a Logike rule. Aientia & negantia acerrime inter se pugnans. No things are so contrary as the affirming and denyall of the same thing. But panis non panis, bread not bread, are contradictorie, not panis, nullus panis, bread no bread. Therefore maister Hardings saying, that no bread dothe signifie more than not bread, may seeme to haue no Logike, and to speake not very wisely. And sure I muse how he could be ouersene in this, considering the substance of it, is in supposition, about which his friends haue wasted many good houres. If he haue forgotten their Doctrine, let him remember the verse. Particulare prius facit o generale secundum.

cundum . But it may be that maister Harding , and his friendes, as they haue straunge deuises, so they goe about to make newe Logike , no doubt they are at some conspi-
racie. For maister Nicholas Saunders, whome his friendes thinke some body, maketh this very distinction in his fourth booke, of the Sacrament, and with this common conceite of not bread , and no bread , would faine haue an vntruthe against maister Juell. And is it possible that these men should agree in so great a solpe, if they laid not their heades together? Well God be thanked their generall counceils conclude very vnwisely.

Now resteth this other vntruthe, about Tertullians wordes, which as maister Harding saith , are falsified, bicause breade is not in the latter ende of the sentence, as maister Juell doeth alleage them . Tertullians wordes are these . Non sciet maritus quid secreto ante omnes cibum gustes, & si scierit, panem, non illum credet esse qui dicitur. Here saith maister Harding , illum must not be referred to panem , and thereupon he quoteth his vntruthe . Euen as he did before for want of Logike , so it may be thought he doeth here, through want of Latine . Illum saith he, is not referred to panem , and yet the Grammarian saith the adiectiue must be alway referred to a substantiue, except it be put substantiuely in the Neutre gender. Now if maister Harding can not make illum, the Neuter gender, nor yet finde any other substantiue in the sentence, than panem, then his Grammer hath as euill hap as his Logike, and this is no vntruthe.

*Lib. 2. ad
uxor.*

The B. of Saris.

The translating illum, him, meaneth that it was the very person of a man, which the woman had in hir hand.

Li. ij.

Harding:

Harding.

The.iiij.vntruthe. It was the person of Christ, God, and man.

Dering.

What meaneth *M. Harding* to wrangle: When *M. Juel* saith, he meaneth the persone of a man to be in the fourme of bread, can *M. Harding* vnderstand it of a mortall man? Or is the controuersie betwene vs, whether in the sacrament be any earthly mannes body? If *M. Harding* would haue let scape this vntruthe, no man would haue gathered this absurd sense of *M. Juels* saying. And yet if we would examine it, what manner of vntruth is this, where it is said, it is a mans body, to note it as vntrue, and say it is Christs body bothe God, and man. If it be so, yet is it a mannes body, vnlesse we deny our sauior Christ to be perfect man, suche vntruthes are sone answered.

The B. of Saris.

The story that *S. Cyprian* reporteth, as it sheweth the maner of keping the Sacrament, so it seemeth also to shew, that God was offended with the same.

Harding.

The.iiij.vntruthe. God was not offended with keping the sacrament, but with the presumption of the woman, which opened the cheast with vnworthy handes.

Dering.

Niceph. lib.
14. cap. 17.

M. Juel sheweth out of *Nicephorus*, that by like examples it may appeare, God was offended with that reseruing of the Sacrament. *M. Harding* without reason, without authoritie, without example of Gods word, dothe boldly pronounce vpon Gods meaning, and saith, the example was shewed, because she opened hir cheast with vnworthy hands. Suche pronouncing

nouncing of Gods doing should be grounded in Gods scriptures, or else suche noting of vntruthes are rash, and wicked. I graunt it is in S. Cyprian, cum manibus indignis tentasset aperire, when he assayed to open it with vnwoꝛthy handes. But whether for his vnwoꝛthinnesse God sheweth y^e miracle, that M. Harding addeth of his owne. But what if Cyprian had said this, we must not therfore haue beleued it. He was a good member of the Church of God, but yet he was a man, & sometime deceiued. He taught that Christ made satisfaction for original sinne only, yet we know, that was a wicked opinion. He wꝛyteth that it was in his time. 6000. yeares sith the Deuill did assault man, which is a grosse error. And in some places he thought not reuerently of the Maiestie of the holy Ghost. God forbid we should yelde to any thing, what so euer a good man doeth wꝛite. But it is well in this place, Cyprian saith no suche thing, as M. Harding wold haue him, and therfore his rashe vntruthe, is not yet proued. But to proue the contrary, and that M. Iuel saith true: we haue the authoritie of many. Our sauior Christ bad doe that, which he did, in his remembraunce. But he said vnto his disciples, take, and eate, he said not lay vp in your chests. And so Cyprian him selfe, if it be Cyprian, saith likewise, recipitur, non includitur, the Sacrament is receiued, it is not shut vp. So likewise sayth Origen, panis, quem dominus dedit discipulis suis, iussit accipi, & manducari, non differri, aut seruari in crastinum. The bread, which the Lord God gaue to his Disciples, he bad them take it, and eate it. He bad them not defer it, and kepe it ti:ll to morow. Thus we see M. Iuels saying may be sufficiently proued, and maister Hardings bolde vntruthe is without any reason.

In serm. de

elemosyna.

De duplici.

martyris.

Lib. 1. Ep. 12

De coena

domini.

Orig. in leui.

The B. of Sarisb.

The thing which our bodily mouthe receiueth, is very breade. Both the scriptures, and also the olde Catholike fathers put it out of doubt.

I.ij.

Harding.

Harding.

The.120.vntruthe. It is the very body of Christ.

The.121.vntruthe. The holy fathers say not that the substance of bread remaineth.

Dering.

This first vntruthe is all one with the.74.the.102.the.104. But suche must be had, or how shal vntruthe rise. Yet reason wold, as I haue said, that he shold proue his transubstantiation, before he quote so fast these vntruthe. Concerning this other vntruthe, though it be one with this former, and is now. v. times repeated, that no wise man would thinke well of maister Hardings doing, yet bicause he is so well pleased with it, through his impoꝛtunitie, I must needs say somewhat, bothe for trial of his truthe, and satisfying the christian reader. First our sauour Christ, after consecration calleth it the fruit of the vine, and a testament, S. Paule v. times breade, and the table of the Lord, S. Luke calleth the whole Communion the breaking of bread. Theodoretus an ancient father saith. Qui se ipsum appellauit vitem, illa Symbola & signa quæ videntur appellatione corporis & sanguinis honorauit, naturam non mutans, sed naturæ adiicit gratiam. He that called himselfe a vine, did vouchsafe to honoꝛ those tokens and signes, which are sene, with the name of his owne body, not chaunging their natures, but ioyning grace vnto it. And againe he sayth, signa mystica post sanctificationem non recedunt a natura sua, sed manent in priori substantia. The mysticall signes after sanctification, doe not goe from their owne nature, but kepe the same substance that they had before, that denyeth transubstantiation. Gelasius saith, non desinit esse substantia vel natura panis & vini, the substance

stance of nature of bread and wine ceaseth not. Vigilius
saith of Christs humanitie, quando in terra fuit non erat
vtique in caelo, nunc quia in caelo est non est vtique in terra,
when he was on earthe, he was not in heauen, now he is in
heauen, he is not therefore in earthe: and in his first booke a-
gainst Eutiches, he likewise saith, abstulit de hoc mundo
naturam quam susceperat a nobis, he hath taken from the
worlde, that nature which he receiued of vs. Chrysostome
saith, natura panis in sacramento remanet. The nature of
bzeade abideth in the Sacrament. Augustine saythe, quod
videtis panis est, that which you see is bzeade. Origen saith,
Non materia panis sed super illum dictus sermo est qui pro-
dest. Not the matter of bread, but the worde which is spo-
ken ouer it, dothe helpe. Cyril sayth, Christus credentibus
discipulis fragmenta panis dedit. Christ gaue vnto his bele-
uing disciples, the breakings of bread. Irenæus saith, Eucha-
ristia ex duabus naturis constat, terrena & cælesti, the Eucha-
rist consisteth of two natures, the one earthly, which is
bzeade, the other heauenly, which is by faith the feeding of
our soules with the body of Christ. Reade maister Tuels
bookes, thou shalt see suche other authorities in great num-
ber. Thus thou seest Christian reader, that the Doctors beare
witnesse there is the nature of bread in the sacrament: when
M. Harding is able to answer these, or bring any for himself,
then let the vntruthe stand.

*Lib. 4. cont.
Eutich.*

*Ad Casar.
Mon.*

*Aug. serm.
ad infant.*

*Ori. in Mat.
cap. 15.*

*Cyr. in Ioh.
lib. 4. cap. 14.*

*Iren. lib. 4.
cap. 34.*

The B. of Saris.

*The. 18. Diuision. This sole receiuing was an abuse, and there-
fore abolished.*

Harding.

*The. 122. vntruthe. Sole receiuing in the time of persecution,
was no abuse.*

li. iij.

Dering.

Dering.

Hére M. Harding doeth fræly graunt, that sole receiuing is an abuse, whē the people may fræly resoꝛt vnto the church. Where is then the priuate Masse of our time? This vntruth though it be woꝛthe no answere, yet foꝛ want of better, it was once noted afoꝛe.

The B. of Saris.

In M. Hardings Masse, the whole people eateth by the mouth of the priest.

Harding.

The.123. vntruthe. They eate not by the mouth of the priest, as M. Iuel meaneth.

Dering.

M. Harding is driuen to narowe straighes, that maketh suche raw vntruths, with so many vnripe distinctions. In the former vntruthe he putteth in, in the time of persecution. In this vntruthe as M. Iuel meaneth. His helping hande must come to, oꝛ there is no vntruth to be found. This is M. Hard. plaine doctrine, the people doe receiue by the mouth of the priest. If he can make two senses of these words, his doubtful speaking is full of deceitfull meaning. But this is to shamelesse wzangling. No man in the world doth think the people stād in the priests mouth. We know he meaneth some spiritual maner of cōmunicating. Be his doctrin neuer so wicked, yet we do see what is his vngodly meaning, & euery childe seeth this can be no vntruthe, there can be but one meaning of these woꝛds.

The B. of Saris.

The.19. Diuision. Here M. Harding interlaceth other matter, of the office of wedlocke.

Harding.

Harding.

The.124.vntruthe. It is S. Ierome that interlaceth it, it is not I.

Dering.

Marke gentle reader this vntruthe, M. Juel saith M. Harding interlaceth it. M. Harding saith no, they are S. Ieromes words. He is so farre gone in straunge distinctions, he hath forgotten plaine Englishe, what though the words be S. Ieromes, yet this interlacing of them in his treatise, is either his owne, or else some of his friendes, that might helpe out with his booke.

The B. of Saris.

Thus saith M. Harding, Erasmus gathereth priuate Masse out of the scriptures.

Harding.

The.125.vntruthe. I say it not.

Dering.

M. Harding can quote no vntruthe, but if he either wrangle, or make a lie, and in this place he dothe bothe. His words are these, read them who will. Thus dothe Erasmus gather priuate, or as M. Juel iesteth, single Communion out of the Scriptures. If M. Harding denye this, he lieth. If he say he meaneth not by the Communion the Masse, he wrangleth, and reproceth his owne doing of soly. For why maketh he this conclusion, if it proue not his Masse. So what euer he meaneth, this vntruthe is a wrangling lie.

Hard. diuif. 16

The B. of Saris.

The.22. Diuision. Maister Harding vseth a straunge kinde of Logicke, he pretendeth priuate Masse, and concludeth single Communion.

Kk.j.

Harding.

Harding.

The. 126. vntruthe. I pretende not to proue priuate Masse,
heere principally.

Dering.

Here principally must helpe one vntruthe, but bicause *Juel* doeth not say principally, let maister *Harding* put it in his bosome, and then it is no vntruthe. He saith nothing else for proue of this vntruthe, but falleth out with maister *Juel*, for rebuking the slouthfull Cardinals, and Bishops of Rome. Now be it he needs not greatly be offended. For the Pope hath provided well for them, as is already shewed. Say what we will, an accusation may hardly passe against a Cardinall without three score and foure witnesses, nor against a Deacon without seven and twenty, if they wil keepe any modesty, or come not on the market hill, I warrant them for other places, they be safe inough.

The B. of Saris.

The. 24. Diuision. Maister *Harding* gathereth this conclusion.

Harding.

The. 127. vntruthe. I gather not this conclusion.

Dering.

Maister *Harding* would saue shift off this argument, and his poore friend maister *Rastell* hath done for him in this behalfe, what he can, but it will not be. For answer to this vntruthe, a long discourse is needelesse. For the simple can not conceiue it, and the learned doe see it well inough. All maner of argumentes what so euer the propositions be, they may be reduced to the first figure. But this can be none otherwise reduced. Therefore this is maister *Hardings* argument, and let

let him neuer deny it. For being in the Hypothetical forme of propositions, it may argue a will to deceiue, but it can not empaire the credite of his learning. This is sooner diminished by denying this argument, than by making it. What the argument is, reade the Replie. fol. 58.

The B. of Saris.

These examples maister Harding hath brought, to proue his Masse.

Harding.

The. 128. vntruthe. I brought them not to proue the Masse directly.

Dering.

In the. 126. vntruthe, he saide he brought not these authorities to proue the Masse principally: now he saith they proue it not directly. Hadde it bene so; espying, he might haue made many vntruthes of this, he might haue sayde, they proue not the Masse immediatly, orderly, especially, chiefly, onely, effectually, purposedly, and so made many lyes, as well as principally, and directly, and so make of none a double lie. But here by the way we may note, that maister Hardings reasons are little better than maister Iuel maketh them, when he himselfe dothe so oft say they proue not his purpose.

The B. of Saris.

That it might seeme lawfull for a priest to say priuate Masse, he hath brought in example of lay men, wemen, sicke folke, and boyes.

Harding.

The. 129. vntruthe. It is not so, I brought them not to proue the Masse.

Kk. ij.

Dering.

Dering.

Now good reader marke these three vntruthes, and see how thou likest them, the.126.they proue not the Masse principally, the.128.they proue it not directly, and this vntruthe they proue it not at all. Now to giue him one vntruthe more, and make by a messe, sure what so euer M. Juel say, they proue it but a little, and therfore M. Hardings answere, is worthy little commendations.

The B. of Saris.

The.25. Diuision. He defaceth the holy Communion.

Harding.

The.130.vntruthe. I deface not the Communion, but the Geneuian Communion.

Dering.

M. Harding hath nowe gotten the habite, he can say nothing without a distinction. But all auaieth not, God haue the praise. Maister Juel meaneth that Communion, which is ministred as well at Geneva, as in other godly places, where the adulterous and Romish sacraments are banished. Therefore this is no vntruth, it is our open professiō. That Communion which M. Harding blameth, is the holy Communion of the Lords body and bloud, and the effectuell representation of his deathe.

The B. of Sarisb.

Christes example in doing, and commanndement to doe the same, may not be taken for a shew, or accident, but for the effecte, and substance of his supper.

Harding.

The.131.vntruthe. Christes whole example is not of the substance of the Sacrament.

Dering.

Dering.

Marke wel M. Juels words, and M. Hardings vntruthes, and thou wilt thinke the Cocatrice, doth no more infecte eche thing that she breatheth on, than maister Harding dothe those words, which he would confute. Maister Iuel saith, Christs example in doing, and commaundement to do the same, is of the substance of the supper. And who wil not say, that that is necessary, which Christ hath bothe done, and commaunded to be done. Then how is this vntrue? Maister Harding putteth in (whole,) and taketh out (commaundement to doe the same) and maketh maister Iuel say thus: Christs whole example is of the substance of the supper, and in dede this is false. For Christ ministred after supper, and sitting, and with common bread, and in an vsual drinke cuppe, and in an house, which is neither necessary, nor al conuenient for our time. Thus we see what these vntruthes are, altogether forced with maister Hardings lies, sometime he addeth, sometime he detracteth, that of all these vntruthes we may wel say it stil, the number is so great, the substance cannot be good.

The B. of Saris.

The sacrifice of the crosse, is called the daily sacrifice.

Harding.

The. 132. vntruthe. It is not called so, as you meane.

Dering.

This vntruthe is all one with the. 75. and there maister Harding saith simply, that the fathers call not the sacrifice of the crosse, the daily sacrifice. Here vpon better aduise, he reuoketh his absolute assertion, and doeth qualifie it with maister Juels meaning. So if maister Harding doe not truely gather maister Juels meaning vpon a false surmise, he hathe made two vntruthes. But bicause we are come againe, to

Ek. iij.

mention

mention of this Sacrifice, I will shew thee, what is our Sacrifice for the purging of our sinnes. First, for thy better instruction, thou must learne wherein standeth the controuersie betwixt the Papists, and vs. They say, they doe daily in their Masse offer by Christ vnto his father, a propitiation for our sinnes. We say, that Christ hath purged vs from our sinnes, and that with the Sacrifice of his owne precious body, and blood, but that sacrifice Christ himselfe did once make vpon the Crosse, neither can any mortall man, offer him any more. Now if we can shewe, that Christs reall body is no more offered vnto his father, then is not only this no truth, but all maister Hardings religion is deuilshe, and wicked. Let vs see then, what the scriptures doe teache vs, vntill the time that our sauiour Christ did die. This Sacrifice is often mentioned, that it should be made when he had once died, it is neuer mentioned, but as already done. Before he was conceived in his mothers wombe, the angell said his name should be Iesus. For he should saue his people from their sinnes. When he was born, he was called the saluation, which God had prepared before the face of all people. When he was Christened, Iohn said of him, beholde the Lambe of God, which taketh away the sinnes of the worlde. The Lambe in this place, after the Hebrue phrase, dothe signifie the sacrifice, or the offering. And Christ him selfe: When I shall be exalted, I will draw all vnto my selfe. By these and all those other places, which are of the Passion of Christ, it is manifest, that the time was appointed, when this sacrifice should be once made. But when this sacrifice was done: Christ said vpon the crosse, consummatum est, all was finished, and in token, that there was no more sacrifice to be made for sinne, the baile of the temple did reade from the toppe to the soote. Nowe after this sacrifice once finished, not one title in the whole scriptures of any propitiatorie sacrifice to come, but vpon this one, and once made repentance,

Math. 1. 21.

Luk. 2. 32.

Ioh. 1. 29.

saunce must be preached to all the world, and forgiveness of sinne, with this promise annexed, that whosoever doeth belene, and is Baptised, shall be saued. Thus we see from the beginning of our iourney, vntill we come to the place, which our sauior hath prepared for vs in heauen, we haue no sacrifice to passe by, but that alone, which Christ made vpon the Crosse, that alone is called daily, because it is an everlasting intercession for vs vnto his father. What soeuer sacrifices the papacie hath inuented, they are beside this, and they are nothing else but snares, which the Deuill hath laid to entrappe our soules, and call vs from the only trust in Christs merites. An other proofe that the sacrifice of the Crosse may onely be called daily, is well declared in all the writings of the Apostles, where no one time either priest, or altare, or sacrifice, or oblation is mentioned, but onely in a spirituall vnderstanding. You be made a spiritual house, a holy priesthode to offer by spirituall sacrifice vnto God, saith S. Peter. He hath made vs kings and priestes vnto God, euen his Father, saith S. Iohn, and S. Paule doeth call our bodies a living sacrifice, holy, and acceptable vnto God. And againe, Christ our passeouer is sacrificed for vs, there fore let vs keepe the feast, not with olde leauen, neither in the leauen of malitiousnesse, or wickednesse, but with the vnleavened bread of sinceritie, and truthe. And to the Hebrewes we haue an altare, of which it is not lawfull for them to eat that serue in the tabernacle. And againe, let vs offer the sacrifice of praise alwayes vnto God, that is the fruite of our lippes, which confesse his name. In diuers other places both by the prophets and apostles, we be taught that these are the onely sacrifices left vnto vs in the New Testament. When what desperate boldnesse is it, for vs to make our selues new sacrifices without the worde of God, the instruction of the holy Ghost, or any colour of sufficient authoritie. I neede not adde how it fighteth directly with the Scriptures. They say the priest doeth offer vppon Christ.

Luke. 24.

Mar. 16.

1. Pet. 2. 5.

Apo. 1. 6. 5. 10

Rom. 12. 1.

1. Cor. 5. 8

Hebr. 13. 10.

Ibidem. 15.

Bk. iij.

But

Ioh. 17.
 Ioh. 10.
 Galat. 2.
 Hebru. 10.
 Rom. 6. 10.
 Hebru. 10.
 Hebru. 9. 12.
 Hebru. 10.
 1. Pet. 1. 23.
 1. Ioh. 1. 3.

But Christ neuer saith, he is offered by any other, but by himselfe. I doe sanctifie my selfe for them, and I doe giue my life for my sheepe. And againe. I doe giue my life, and againe, I will take it, no man dothe take it from me, but I will giue it of mine owne will. And Paule saith, he that loued me, and gaue himselfe for me. And to the Hebrues in the beginning of this booke, it is written of me that I shold do thy wil O God, this same is often shewed in the 5. 9. and 10. Chapters to the Hebrues, but in al the scripture not one word, that euer Christ is offered by other. They say he is offered daily, but in all the scriptures he is said to be offered but once. In that he died saith Paule, he died once, and to the Hebrues with one oblation he made them perfect for ever. And in the same Epistle the by. Chapter, Christ is said to be suche a priest, as needed not to make moe sacrifices for sinnes, or offer himselfe daily. For he did once sanctifie vs. And againe, by his owne blood, he entered once into the holy place. And againe, in the ende of the world, he appeared once to put away sinne by the sacrifice of himselfe. And againe, Christ hath once suffered to take away sinnes. And againe, having made one sacrifice for sinne, he sittes for ever at the right hand of his father. And in conclusion, the scripture taketh away all other sacrifice, and saith, where remission of sinne is, there is no more Oblation for sinne. Yet wil they needes haue a daily sacrifice. What a miserable religion is that, which in matters of the greatest waight, hath not one word to uphold it in the scriptures. But as the thing it selfe is the sinke of Idolatrie, so marke it wel, and thou shalt see how wickedly they vse it. Our sacrifice say they, is the applying of that sacrifice which Christ made vpon the crosse. And hereupon M. Harding doth often say, that no Masse is priuate, because it is made for all the people, but examine this by the wordes of God, and see how it agreeth. The scripture saith, the benefites purchased by Christes sacrifice, is offered vnto vs by the word, not by the Masse. You are borne a newe by the word of God, who liueth, and indureth

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for euer. And we haue felowship with God, & with his sonne
 Iesus Christ, by the worde, which is declared vnto vs. And he
 that knoweth God, beareth vs, and the worde, whereby the
 righteousness of God is knowne, is the word of faith, which
 we preache. And plainly S. Paule calleth it the word of reconcili-
 ation. And the Gospell is the power of God vnto saluation
 to al them, that beleue. And Peter witnesseth that the Gospell
 is preached, to the ende men might liue vnto God, and Christ
 sanctified his Church, by the washing of water throughe the
 worde. Not one place in the scripture, that we be sanctified by
 priuate Masse, or daily sacrifice. But let vs let these sacrificers
 alone. They be blinde leaders of the blinde. Read moze of this
 in the epistle, and in the. 75. vnto the.

Rom. 10. 8.

2. Cor. 5. 19.

1. Pet. 4. 6.

Eph. 5. 26.

The B. of Saris.

*The. 26. Diuision. S. Augustine saith, the people receiued e-
 uery day.*

Harding.

The. 33. vnto the. He saith not so.

Dering.

Note this is all one vnto the. 83. and. 145. These
 are S. Augustines words: the daily bread may be taken for the
 sacrifice of Christs body, which we receiue euery day. Ma-
 ster Harding saith, he ment this of himselfe only, and of other
 priests, and he saith it only, and doeth not proue it, and vpon
 credite of his owne words, doth quote an vnto the. With like
 facilitie I could make answer it were not vnto the, but words
 without reason I will leaue vnto maister Harding, to proue
 that S. Augustine ment the daily vse of their open Church,
 and that some did euermoze receiue, it may appeare, as we
 reade in the Acts, that those, which came vnto the Church of
 Christ, continued daily in breaking of bread, and prayers, by
 breaking of bread, meaning the Communion. And in an other

De sermone.

in mote. lib. 2

cap. 12.

Act. 2. 42.

11.1.

place

Act. 20.7.

De cor. mili.

Lib. 1. ad
uxorē. & Ba
sil. ep. ad cler.
nō o cōf. &
ephrē in ser.
ad monach,
Cyp. 1. ep. 2.

Lib. 4. ep. 6.

Serm. 6. de
orat. domini.

Lib. 26. in. 8
cap. Math.
Chrysost. ad
heb. ho. 17.
Aug Ep. 23.

place, when the Disciples came together, they brake breade, and Paule preached. And we reade in the. 1. to the Corinthians the. 11. Chapter. When they came together, they did eate the Lords supper. Whereby it appeareth, that in the Apostles time, this daily receiuing was in vse, though of passing for the quicke, and deade, of shutting the bread in a bore, of worshipping it, of carping about, there be not one worde immediately after. &c. About. 200. yeares after this, Tertullian wryteth Eucharistia sacramētum. &c. & iam antelucanis sumimus temporibus. We receiue the Eucharist euer befoze day. And in an other place, thy husband shall not know, what thou tastest secretely befoze other meates. By this it appeareth, the Christians did vsually receiue euery morning. S. Cyprian about 50. yeares after, wryteth. How shall we make them meete for the cuppe of martyrdom, if first, we do not giue vnto them the cup of the Lords blood, noting, that in that great persecution, they receiued daily in the morning. Againe, he wryteth. Grauior nūc, & ferocior pugna imminet, ad quam fide incorrupta, & virtute robusta, parare se debent milites Christi. And it followeth. Considering therefore they daily receiue the cup of the blood of Christ, they also for Christ may shed their blood. He saith further: we require that this bread may be giuen vs daily, least we, that are in Christ, & Eucharistiam quotidie ad cibum salutis accipimus, and daily receiue the Eucharist, which is the meate of our saluation, should be by any great offence, seperated from Christ. Thus it appeareth in plaine wordes, that in Cyprians time, they receiued daily. The like appeareth by Eusebius lib. 1. de demonstr. Euangelica, cap. 10. Diuers other places may be brought, which all proue M. Hardings aunswer to be vaine, and doe wel erpound the meaning of S. Augustine. Chrysostome saith, semper communicabant, they did alwayes Communicate. And maister Harding doeth alleage bothe him and Augustine himselfe for proue of the daily sacrifice. Now wher they say, that we offer daily, and yet confute sufficiently this newe fabled transubstantiation, it is plaine

plaine they ment of this daily Communion, and of the often
vse of it, maister Hardings Ignatius in like manner wryteth, *Ad ephesios.*
when this is done continually, the powers of Satan are dri-
uen away. These, and diuers suche proofes may be had out of
Ierome, Ambrose, Iustine, Irenaeus, and other many, for this
daily receiuing, and therfore these vntruthes must needs be
little worthe, that are so plentifully challenged, and may so
easily be answered. But whose authoritie should I rather
vse in this case, than maister Hardings owne Doctors, they
wryte it often, and teache very plainly, that in the primate
Church, they receiued daily. Thomas Aquinas writeth thus:
In the primate church, when the people were very deuout
in the Christian faith, it was decreed, vt fideles quotidie com-
municarent, that the faithfull people should receiue daily. Du-
randus saith in the primate Church, omnes fideles quotidie *Lib. 4. ca. 55*
communicabant, all the faithfull receiued daily. Loe here are
maister Hardings owne Doctors, which doe sufficiently an-
swere his vntruth. Here by the way of this one thing, I must
moreouer warne the good Christian reader, that M. Harding
is not able to shewe any one sufficient proofe, whereby it may
appeare, that the Church in any place within CCC. yeares
after Christ, did appoint any one day, especially so that pur-
pose, as their confederacie at Trident, haue of late straightly
charged. It appeareth by S. Luke, they met daily, and it appea- *Act. 2. 5.*
reth by Paule to the Ephesians, y they had their meetings both
day, and night, & in this vse they confirmed their doctrine, which
Paule teacheth the Colossians. Let no man condemne you in
meat, and drinke, nor in respect of an holy day, or of the newe *Col. 2. 16.*
Moone, or of the Sabbothe dayes. And no doubt to take away
this popish superstition of dayes, & times, it was gods good wil,
and pleasure then so to ordaine it. And for a ful proofe that the
Churches vsed some saturday, some sunday, it is well shewed
by that hot contention, that was raised by Victor, & Anicetus,
against y græke church. After y Apostles time about the yeare
of our Lord. 115. vnder y Empero? Traiane, it appeareth that
L. ij. the

*In gen. ho. 10**In num. ho. 2**Lib. 7. ca. 19**De prepar.**Euang. lib. 1.**cap. 3.**Ath. lib. de**interp. Psal.**Hom. de se-
mente.**Apo. 1. 10.**Act. 20. 7.**1. Cor. 16. 1.*

the Christians vsuall meeting, was in the mornings, as is shewed by Plinie, in an epistle written to the Emperoure of the same matter. After this 30. or 40. yeare, Iustinus doeth recorde, that in his time they vsed the soday, and any other day when there was baptizing of children. After this it is declared by Origen, that the Christians of his time did not meete only on sundayes, and holidayes, but on other dayes also. And Sozomene seemeth to deny of the Romaine Church, that they had any meetings on the Saboth day, as all other Churches had. Eusebius saith, quotidie ferme, ad percipiendam disciplinam christi confluunt, almost euery day they came to hear the doctrine of Christ. Athanasius nameth expressly these dayes, sabbatum, diem dominicum, secundum sabbati, parasceuen, & quartum sabbati. Now if it can not be proued, that any one Church made a special obseruation of the soday, but that on other dayes also, they vsed like seruice vnto god, on the other parte seeing the testimonies are so plaine, and many: what meaneth maister Harding to make this any vntrueth? But what dareth he not doe, to make by his number, that affirmeth this one vntrueth five times? Now by the way, least I shold seeme to speake against the vse of the soday, I say and professe, that we can not vse it too reuerently. Anathasius saith, that the sabboth of the Iewes, was by Christ turned into our soday, but whether that were so, or no, it resteth vpon Athanasius authoritie, it may be well thought that it is true, Christ will haue vs gather together in his name. And S. Iohn calleth it the Lords day, S. Luke and S. Paule the first day of the weke, in which the Apostles assembled the people, therfore thou art bound to giue all obedience and holinesse vnto the Lorde on that day. But take heede now thou deceiue not thy self. Loke not after any licentiousnesse on the munday, thinke not that God more accompteth of one day, than other. As on soday thou comest into the congregation, and shewest thy selfe thankfull vnto the Lord for his benefites, so on euery day thou must shew thy selfe thankfull, and shew the same obedience

ence in testimony of thy conscience, which on the Sunday thou shewest in open blage, and thus thou shalt keepe holy the sabbath day.

The B. of Saris.

S. Ambrose saith every weeke, we must celebrate the oblation, althoughe not every day vnto straungers, yet vnto the inhabitants at least twise a weeke.

Harding.

The. 134. vntruthe. This place is altogether falsified.

Dering.

This vntruthe may be hardly verified, if the place be altogether falsified. But maister Harding dothe so often speake vntruely, that now we may not beleue him wout good p^{ro}se. Let vs see then what he saith. S. Ambrose: *Omni hebdomada offerendum est, etiam si non quotidie peregrinis, incolis tamen vel bis in hebdomada.* These wordes M. Jewel dothe Enghshe, as befoze appeareth. This translation saith maister Harding, is altogether false. But why saith he so? Let him bar distinctions, and p^{ro}ue it if he can. Andoubtedly if snow be not black, this interpretation is true, but why dothe maister Harding finde fault with it? Thus he saith, offerre peregrinis is to offer for straungers, not to straungers, and why is it so? for sothe by this rule, all manner of verbes put acquisitively, that is to say, with this signe for after them, wil haue a datine case, it might haue pleased him to haue alleaged his rule truely, then it should haue bene thus, hauing this signe to or for, after them, so notwithstanding this rule, yet the interpretation had bene good, but graunt the rule. what a reason is this, all verbes that haue this signe, for, after them, require a datine case, Ergo, offerre peregrinis, is to offer for straungers. We might as well conclude, Ergo, loquor tibi, is to speake for thee, or dare tibi to giue it for thee. But M. Harding, why would
In. 1. ad Tim. cap. 3.
Reioinder. Fol. 201.
L. iij. not

not this rule haue serued hère, verbes compounded with these propositions, pr, con, sub, ob, in and inter, will haue a diuine case. Well may we haue some opinion of our Louanists English, but sure their Logicke, and their Latine is but very base. M. Dozman alleaging in his booke, this text of S. Iohn. Diabolus est mendax, & pater eius, doth English it thus, the diuel is a lye, and so was his father befoze him. Was he wel in his wit: or was he yet a dreaming: or is his Diuinitie so slender, that he knoweth not, who is the Devils father: Sure ignorance may not excuse a man, that speaketh blasphemie, the Devil hath no father, only God created him an Angell. Erasmus fearing such sleeping Diuines, doth turne it thus, & eius rei pater, and father of that thing. If M. Dozman had consulted with him, and not so sodenly become of a tangling lawyer, an vngodly Diuine, he wold haue written more aduisedly, but (as hath bene hèretofoze aptly objected to him) he gate vpon the brydge, and was made a bachelor, and so by muche haste overshoot himselfe, muche like as maister Harding doth hère, who Englisheth offerre peregrinis, to offer for straungers. Alowe this for good Latine, and his distinctions for good reason, and then goe yoke Foxes, and milke hē Coates, his vntruthe shall rise at his owne pleasure.

The B. of Saris.

The. 28. Diuision. Here Master Harding notably, betrayeth himselfe, laying forth for a countenaunce, a fine of Chrysostoms words, and the same nothing to the matter, hewing and mangling them, as he listeth best.

Harding.

The. 135. vntruthe. Those words be to the matter.

The. 136. vntruthe. I mangle them not.

Dering.

What M. Harding meaneth by this vntruthe, I know not, vlesse it be, as M. Quēl saith, notably to betray himselfe. His purpose

purpose is to proue priuate Masse, as all men doe know, but these words do not proue it, as he himself confesseth, Reioind. fol. 206. the conclusion of these is plaine, therfore these words are not to the purpose. Neither shall this other vnttruth, neede any long answer. He can do little & cannot say nay. M. Juels Replie doth wel, & sufficiently proue it. M. Hardings gainsaying is not sufficient for an vnttruth. Read the Replie. Fo. 65.

The B. of Saris.

Chrysostome saith this sacrifice is but one, because it hath relation vnto that one sacrifice of Christ.

Harding.

The. 137. vnttruth. He rendreth no suche cause.

Dering.

Bicause M. Hard. ca not blame the allegation, he findeth fault wth M. Juels meaning, and saith S. Chrysostom giueth no such cause. But whether he giueth any such or no, not M. Hardings vnderstanding, but Chrysostoms words, must be the iudge: thus *Ad heb. ho. 17.* he writeth: Quo modo vna est hostia & non multæ? Quia semel oblata est, oblata est in sancta sactorū. Hoc autē sacrificiū exemplar est illius. How is it one oblation & not many? He answereth, bicause it was once offred, it was offred into y^e holy place but this sacrifice is an example of that. These are his very words, & here he speaketh plain, the cause why we sacrificing, or communicating in sundry places, haue but one sacrifice, or communion, is bicause our sacrifice is an exāple of y^e one sacrifice of Christ. If M. Harding can find any other vnderstanding of these words, then sure his maner of vnderstanding, is to make words sound, what him list. But vnderstand he how, and what he wil, Chrysostoms words are plaine. Ther are many places in the olde doctors, which teach the very same, but it is neede-lesse to reherse them, when our sauior Christ saith: Do this in my remembrance. Except M. Harding wil haue no relation betwene the thing, and the remembrance of the thing, what meaneth he to make this vnttruth?

The

The B. of Sarisb.

Chrysostome saith, this sacrifice is an example of that.

Harding.

The 138. vntithe. Chrysostome saith not so, that this is an example of that, this place is fowly corrupt.

Dering.

In the 134. vntithe master Harding saide this is all together falsified, in this he saith, it is fowly corrupt. But y^e falshood of that hath appeared to be so little, that this false reporte of corruption can have no great credit, and no dout this vntithe vppon sufficient triall shall appeare a verie wzangling. Chrysostomes own words are these, hoc autem sacrificium exemplar est illius. Reade the place. These words as I think are thus muche in Englishe. But this sacrifice is an example of that. Not so saith master Harding, this place is fowly corrupt. Per aduenture here is some verbe put acquistiuely, as in the 134. vntithe. If it be so, here may be straunge Latine, but whether there be, or no, getting is not necessary where there may be had other good p^{ro}ofe. Let vs heare why this place is corrupt: What saith M. Harding? Thus he saith. It is exemplar, a samplar or patern, of that, I graunt. Mark good reader, what maister Harding graunteth. And see whether maister Iuel doe say any more. If he doe not, how are the same words true, when maister Harding speaketh them, and not true, when maister Iuel speaketh them: vnlesse as we had of late a distinction of not bread, and no bread, so now we haue an other betwene an erample, & a sampler: But how so ever it is without erample or, sampler, he maketh no distinctions, and giueth suche a sampler of singular impudence, that no man that feareth God, will take erample by him.

*Ad Heb.
ho. 17.*

*Reioinder.
Fol. 107.*

The B. of Sarisb.

Gracian sheweth that the decretall epistles haue bene doubted of

of among the learned.

Harding.

The. 139. vntuthe.

Gracian shevveth no such thing.

Dering.

Gracians woꝝdes are these. De Epistolis decretalibus queritur, an vim autoritatis habeant, of the Decretall Epistles, there is doubt, whether they haue authoritie. Now then is this an vntuthe? The woꝝd saith M. Harding, that Gracian doth vse, is queritur, not dubitatur. The question is moued, not it is doubted, Offerre peregrinis, to offer for straungers is very good latine, where this is any reason. What meaneth this man, doeth he so seke his affectioned baine, that he spareth not to discredit his owne learning, that he feareth not to blot his owne honestie? Ipe vpon such fallies. Queritur is a latine woꝝd, dubitatur is very barbarous. But such as vse them both, who knoweth not, y it is comon to them all, to say sometime queritur, sometime dubitatur, meaning by either woꝝd, there is doubt moued, & the Greeke phrase ἀπορησεν ἢ ἀντί is comonly translated. Sed quærat aliquis. But one wil aske, or dout. The latines do al vse it. Si quæris if you doubt. In his primis naturalibus voluptas inest, nec ne, magna quæstio est. In these first naturall abilities, whether there be any pleasure, or no, there is no great doubt. Romani augures in magna quæstione habent, The Romain Augurs do much dout, what the bird Sanqualis is. So immensa quæstio, an infinite doubt, perdifficilis, et perobscura quæstio, a verie difficult, and obscure doubt, and such one as this of M. Hardings is, redicula quæstio a foolish doubt. The barbarous wꝝters, such as Gracian is, and the other rable of M. Hardings friends, they want comonly both good woꝝds, and godly matter, and they say sometime dubitatur, but to be short, there is neither question, nor doubt, but this vntuthe is very childish. But what meaneth M. Harding to

M. J.

stand

stand thus in defence of these decretall epistles: He onesly can bring for them a litle testimonie of Leo, and Gelasius. The epistles by no meanes can commend themselves. Reade the Deplie, thou shalt see them sufficientlie reproued. But reade the Epistles, and thou shalt see them moze reproued. The latine is so barbarous, that neyther gentile, nor Christian of that age, did ever wyte the like. The stile is so childish, it is farre vnmete, for the grauntie of those learned Bishoppes, whose names they beare, the metaphors are so grosse, as no countryman would vse the like. Among all other, this is one.

Ephes. epi. 2.

In epist. Vrb.

Pontia. epi. 1.

Luc. epist. 1.

Zeph. 1. et. 2.

Calixt. 1.

Steph. 2.

Dion. 1.

Gen. 19.

Ana. epist. 1.

Ioh. 1. epist. 3.

Quod circumstantia eorum oribus imponere, To put the doze of circumstance vpon theyr mouthes. And what scholer would wyte this latine, Eas inde abstrahere vbi traditæ sunt, to take them thence, where they were layde. Promere ultionem, to reuenge, Exilium deportationis, for banishment, pleniter, fully. Hæc nobis bona operanda sunt, We must doe these good things, Inthronizare, to install, and porto, standeth them in verie good stead. Portare causas sacerdotum, Subleuare, et portare cadentes, portare persecutiones, euerie one a porter like phrase, and moderna tempora, and charitatiue, and abbatissa, and sanctæ moniales. And I wote not what. There is nothing in them, doeth so excede, as ignorance. And where is the like title euer sounde, Archiepisc. rom. vrbis, and Archiepisc. cath. ecclesie Romanæ vrbis. And primates metropolitani, and fideles sancti Petri. Beside this, that poze stufte, that they haue, doeth hang so yllfaoueredly together, that Master Harding him selfe, can make of it no sense. They alleage the scriptures without order, or fashion, and sometime they depraue them, the Sodomites say vnto Lot, thou camest into vs, as a straunger. Anterus sayth, that God spake it. In the first to Timothe the fift Chapter, where Paule hath vidua, Urbanus hath anima: Chzisse saith, Cephas, is a stone, Anacletus sayth, it is caput, or principium,

cipium, the head, or fountaine. And besides this, sundrie of those Epistles, haue worde for worde, the one, which an other hath. As Steph. 1. et. 2. And Fab 2. Luc. 1. And Felix. 3. the Epistle of Gaius, & Leon. 1. And how coulde this haue happened, if diuers men did write them. But what nede we seke arguments against them, loke vpon theyr doctrine. Lucius forbiddeth mariage of Priests, *Dist. 13. ministri.* and if a Priest go in vnto his owne wife, he muste not communicate, he must not so much as bring the cup to the alter, they may not come within the church doores, not withstanding, Saint Paule sayth, to forbid mariage is the doctrine of diuells. Calixtus doeth forbid meates, and *Calix. epi. 1.* sayth, he that obserueth not the faste, foure times in a yeare, the same is a scismaticke. Anterus and Zepherius teacheth, that we may not reprehende, accuse, indge, or condemne a Bishoppe of Rome. Yet Saint Paule sayth: Let a Bishoppe be unblamable, whereby it appeareth, he may be blamed, and againe he writeth: Wee will not an accusation against an elder vnder two, or three witnesses. Then by like, he will haue their faultes accused. They iangle much of the supremacie of the Bishoppe of Rome, Calixtus, and Lucius, doe same to say, that he can not erre. Yet Dauid saith, euerie man is a lier. Stephan saith, he des *Steph. epi. 1.* serueth great vengeance, that presumeth to touch the holy vestures. Yet Christ saith, that which is without a man defileth him not. Pontianus, doeth ende his first Epistle, with a clause of idolatrie, ascribing vnto Peter, the opening of heauen gate. Vrbane saith, that the sentence of a Bishop, is greatly to be feared, yea, though he binde wrongfully, and so consequently, would make God, an vrighteous Judge, that should ratifie an vniust sentence. Such wicked doctrine these epistles doe conteine, so vnlearnedly they be written, so vniuersely the same words are fathered vpon diuerse men, and which is a sure token that they be counterfeit, they are not mentioned by any ancient writers:

P. y.

yet

*Dist. 19. Si
Rom.*

Pet saith Maister Harding, these Epistles are authenticall. But let him say so still. As that saying is vnttrue, so this vnttrue is impudent, where he saith that Gracian doeth not witnesse, that these Epistles haue ben doubted on.

The B. of Saris.

The decretall epistles manifestly depraue, and abuse the scriptures.

Harding.

The. 140. vnttrue. They doe not so.

Dering.

Now M. Harding is in his biasse. He makes vnttruthes at auenture, and for want of good pzoofe he falls to railing. This pelfe, saith he, may serue for your pulpit, when you want better stuffe. This to disproue the decretall epistles is to minister like. But thus to stand rayling, when one hath no reason, is to like a Lomanist. More modest behaviour in so meane learning would better stand with honestie. This vnttruth is sufficiently pzooued before.

The B. of Saris.

Anacletus commaundeth that all bishops once in the yeare, do visit the entrie of S. Peters church in Rome, which they call limina Petri.

Harding.

The. 141. vnttrue. He commaundeth no such thing, concerning Peters Church.

Dering.

This vnttruth doeth rise vpon these wordes, limina Petri whether they signified Peters church. For Maister Harding graunteth, that now they signifie the Church, but then they

they signified his graue. Here it were reason befoze we beleue him, he should tell vs how long *limina Petri* did signifie the buriall place, and when it left his graue, and became the name of his church, who gaue it to the graue, and who toke it from it. Undoubted pzoues must be had for so incredible a matter. It is a straunge case for things to lose their names, and if it be done, as sometime it chaunceth, it is by the cōsent of whole cōtries, registred by diners authozs. If in this case we see like authozitie, we will allow the better of *M. Hardings* saying. Graues as it may be thought, were neuer called so, churches had that name long befoze Peters time. *Religiosa deorum limina*, saith *Virgill*, the holy temples of the Gods, & *Calixtus* the Pope saith, *Ecclesiastica limina*, meaning the church. Hereby it appeareth that *limina Petri* was Peters Church. And *Naclerus* writing of *Totilas* moze than a thousand yeare agoon saith, *Cum ad be-* *Chronol. Vo.*
2. Gen. 19.
ati Petri limina peruenisset, meaning when he came to Peters Church. Now let *Maister Harding* shew that it signified the graue, ere he require credit. Yet what if it did so? Is it not al one superstition to visit the graues of godly men, & to visit their temples? Is either of both commaunded by the Lord God? In this vntruth *Maister Harding* sheweth little matter against *Maister Juel*, and lesse god diuinitie in him selfe.

The B. of Saris.

Fabianus writeth of the comming of *Nouatus* into *Italie*. And it is clere by *S. Cyprian*, and by *Eusebius*, that *Nouatus* came first into *Italie* in the time of *Cornelius*, which was next after him.

Harding.

The. 142. vntruth. It is not cleare.

Dering.

To an Owles eyes the clere Sunne bringeth darke-
ness,
M. iij.

Lib. 1. epi. 1.

nesse, to one that will not vnderstand, there is no sentence plain. When God shal open Maister Hardings eyes, he wil then see better. These are Cyprians wordes, vnto Cornelius speaking of Nouatus. A te illinc prohibitū ab ecclesia, cum venisset &c. Of the he was forbidden the Church, when he came &c. And it soloweth, with such spirite, as became a Bishoppe, whereby it appeareth, he was then also Bishop. What can be sayd moze plaine? It soloweth further. Cum animaduertissem te minis, atque terroribus eorum, qui venerant, esse commotum &c. When I perceined, that thou weart moued with the feares, and thzeatnings, of those that came with him. When belike Cornelius was there befoze. And

Lib. 6. ca. 33.

Lib. 1. ca. 22
et. 23.

Eusebius speaketh at the same time, of Cornelius, and calleth him, Urbis Romæ Episcopus, the Bishop of the citie of Rome, and this also appeareth by Sozomenus, that the first conflict of Nouatus, was with Cornelius. Wherefoze Maister Harding might easely haue seene this, had not eyther his eyes ben anointed, or he disposed to wzangle.

The B. of. Saris.

Neither S. Ierome, nor Gennadius, nor Damasus euer made any mention, either of such epistles, or of any such decrees.

Harding.

The. 143. vnto truth.

Damasus maketh expresse mention of such decrees.

Dering.

This is an expresse vnto truth, as many other are, which Maister Harding frameth. Damasus doeth speake of certaine decrees, which were made by these Popes, and that we may easely graunt, but that he mencioneth these epistles, or reciteth the decrees in those wordes, that is not shewed. And it may easely be, that he, who made these epistles,

stles, would gather some decrees, founde in other booke.
This is a small proufe, againste so many manifest argu-
ments.

The B. of Saris.

By Soters decree, it is lawfull to say Masse, hauing onely two in
his companie.

Harding.

The.144. vntruth. This decree, speaketh not of companie
present, but of two to make aunswere.

Dering.

There is belike some subtile distinction in this vn-
truth. For as the wordes lye, they are somewhat obscure.
Of this I am sure, seing Maister Iuel saith, that Soters de-
cree requireth only the companie of two, and Maister Har-
ding sayth, it requireth two to make aunswere: if it may
any way be proued, that they that aunswere the Priest, be
in his companie, then this vntruth is sone discharged. As
touching Soters owne decree, the wordes are plaine, that no
man shall say Masse without two persons, and to take away
this canill about two to aunswere, and to verifie Maister
Iuels wordes, the title of the decree is this. Except he haue *De cōsecra-*
two present, let no Priest presume to say Masse. Now what *tione dist. 1.*
needeth this wrangling about the answering, if there be *hoc &c.*
two present, they must nedes aunswere.

The B. of Saris.

S. Augustine, and S. Ierome, haue recovered that, that the peo-
ple of Rome euen in their time, vsed to receiue the Communion
together, euery day.

Harding.

The.145. vntruth. Saint Augustine, and Saint Ierome doe
not report so.

M. iiii.

Dering.

Dering.

Epist. 118. et
23. tract. in
Ioh. 26.
Ier. in apol.
aduersus Ioni-
nini.

This vntruth hath ben made now thre times by Maister Harding. It is the. 83. the. 133. & this the third. Augustine saith, some receiue euery day, some certaine dayes. Ierome saith the like. Reade the place thou shalt not be deceiued. Read moze of this vntruth in the places alleaged. The 83. & 133. vntruthes. & 155. vntruth.

The B. of S. is.

This word, *solemnia*, which is here vsed, semeth to import a solemne companie, or resort of the people. And yet this Soter requiring to this action onely the companie of thre persons, neuerthelesse calleth it *Misbarum solemnia*.

Harding.

The. 146. vntruth. *Solemnia* doeth not import a solemne companie.

Dering.

Yet it semeth so Maister Harding to as wel learned, as you are. But this is your common fashon to belie Maister Iuels words, and then to say they be vntrue. It semeth, saith he, to import a solemne companie. What if it be not so? yet it semeth so. But what if it doe import a great companie? What if it can not stande with your priuate Masse? Sure then is Soters decree not worth alleaging, as your vntruth is not worth the quoting. The reason, that you bring out of Tullie, were it not in your booke, yet by the value I would gesse it yours. Solemnus, say you, doeth signifie sometime a custome, Ergo when it is attributed to an action, it doeth not import a companie. This is verie like one of your owne arguments, it hangeth so losely. For the antecedent is false, and the argument doth not follow. But why speaketh Maister Harding against his owne knowledge?

ledge, he is assured it is not named in matters of religion, but it signifieth a great company of persons, and much sumptuousnesse of the things so ill, may his private Masse be solennis. Mos solennis sacrarum saith Lucretius, the solempne, and sumptuous manner of the sacrifices. And Virgil calleth them aræ solennes, many and costly altares, so pompæ solennes, burials in solempne order, vota solennia, bolwes made solemnly in the company of many, and Tullie, Solenne & statutum sacrificium, a sacrifice done sumptuously, and appointed times, and in M. Hardings Portuise, sacris solennijs iuncta sunt gaudia, to solempne service there is annexed ioyes. This authoritie is sufficient against maister Harding. He wil say nothing I troto against his Portuise. If he wil, we will then charge him with the Popes owne authoritie. Innocentius tertius shewing the cause, why in their single holidaves they say not the Cræde, no; Gloria in excelsis, as wel as they do on their double feasts, wryteth thus, vt inter commemorationem & solennitatem differentiam ostendatur, that there may be a difference betwæene a commemoration, and a solemnitie. Loe hære is Pope Innocent, flat against maister Harding, concerning the nature of the word, and yet he is content to speake, even as Soter doth, and say of the other Masses, missarum solennia. Thus we see these vntruthes sometime can not agræ, nether with their holy father the Pope, neither yet with the Portuise.

*Profestis. idē
procul a fest.
glossa. ib.
Decret. de
miss. celeb.
consilium.*

The B. of Saris.

Soter requireth to this action, only the company of three.

Harding.

The. 147. vntruthe. He requireth not. iij. but. ij. at the least.

Dering.

Note good reader, this vntruthe is now twice made in the 144. vntruthe, and againe here. Yet if thou way it well, thou shalt see, it was not worth repetition. In the other place, the

P. J.

sense

tenſe was very obſcure, and here the words are very ſtraight.
 To make this ſolemne Paſſe ſaith *Q. Iuel*, it is required.
 Not ſo ſaith *Q. Harding*, the prieſt requireth but two to make
 anſwere. But what if it happen that theſe two haue a thirde
 prieſt to ſay the Paſſe, Soter ſeemeth to meane ſo when he
 ſaith, vt ſit ipſe tertius, that the prieſt may be the thirde. I
 can not tel all their miſteries. It may be they haue a cuſtome,
 that two may make anſwere, when no man ſayth the Paſſe.
Q. if they haue not, then this is not vntrue.

The B. of Saris.

*It may be doubted whether dominus vobiscum were parte of
 the Liturgie in Soters time.*

Harding.

The. 148. vntrue. This cannot be wel, and reaſonably doub-
 ted.

Dering.

*In Epist. ad
 Hiero.*

If well, and reaſonably, doe not helpe out this vntrueth, it
 hathe then neither goodneſſe, nor ſhew of probabilitie. Now
 what well, and reaſonably, may doe in this matter, it ſhall
 well, and reaſonably appeare, if you marke Damasus words,
 he ſaith there was nothing red in the Church on ſundayes,
 ſauing ſome Epiſtles of the Apoſtle, and ſome chapter of the
 Goſpell. If Damasus ſay true, then it may be doubted bothe
 well, and reaſonably, whether Dominus vobiscum were red
 or noe. This ſaying of Damasus maſter Iuel dothe alledge,
 and vpon little ſearche, it will eaſily appeare by all Eccleſiaſti-
 call recordes, that in Soters time, and many yeares after, there
 was no other ſolemnitie in their miniſtration, ſauing rea-
 ding, or expounding the ſcriptures, and ſome prayers, which
 the whole congregation did make together: ſome ſay that Pe-
 ter vſed to celebrate with the Lordes prayer only. Paule did
 preache

preache vnto them, as appeareth in the Actes. Iustine spea^r Act 20.
king of the Communion in his time. saith: Post precationem, *Mart. in*
nos salutamus osculo mutuo, deinde affertur precipuo fratri pa- *chron. de*
nis, & calix aqua dilutus &c. After our prayers, we salute one *Petro.*
an other with a kisse, then the bread is brought to the chiefest *Iustin. apol. 2*
brother, and the cuppe of wine, and water. Then the mynister
ginieth thanks vnto God, in the name of the Sonne, and of
the holy ghost, and the whole people doe answere Amen. And
if these words are not yet plaine inough, by which we may
doubt whether Dominus vobiscum were then in the Litur-
gie, Iustine saith againe. Die solis vrbano^rum, & rusticorum *Iustin. apol. 2*
coetus fiunt, vbi apostolorum, prophetarumque litera quoad
fieri potest preleguntur. &c. On sunday we haue our meetings
bothe of the towne and the countrey, where the Apostles and
prophets wytyngs are red vnto vs, so long as time will serue:
then our mynister dothe make an exhortation, willing vs to
follow the vertue and goodnesse whereof we reate. Then we
rise altogether, and make our prayers. There here is a full de-
scription of the Communion, in Iustinus Martyr, who liued in
Soters time. And yet in all this, not one word making menti-
on of Dominus vobiscum, yet is maister Harding so impo-
tune in his vntruthes, that he dareth boldly affirme, and yet
hath no ground, that Dominus vobiscum was then parte of
their seruice. Let him shewe but one sufficient recozde for
proue of that, he wyrteth, and let him haue his vntruthe. I
know our decretall Epistles would be of this age, and they
defile Gods sacraments, as becomeneth that adulterous ge-
neration. But those epistles, as I haue sufficiently already
shewed, are far vnwozthy those godly fathers, whose names
they beare.

The B. of Saris.

Further this same Soter requireth, that bothe these two and as
many others, as be present, make answere vnto the priest.

Nn.ij.

Harding.

Harding.

The. 149. vnturthe. He requireth it not, this is vtterly false.

Dering.

Note good reader, maister Hardings impudencie, and take hede of his lying spirite, he saith very censoure like. this is vtterly false, and in his Retoinder railleth much at M. Juel, for falsifying the Doctors, and yet most impudently he dothe vtterly belie him. Read his booke, he doth not bring one letter to proue that he saith. Belike he is wel perswaded: his friends wil belene him, if he doe but say the worde: but to bring some proue against maister Hardings bare word, vpon these words of Soter, let him haue two at the least to aunswere, if they be moe, saith maister Juel, then by Soters will they must all answer. Vpon this, maister Harding falleth in his railing vaine, and saith it is vtterly false. But let him say so, his mouthe is no flaunder. The gloser on this Decree, moueth a doubt, whether these two should be ministers or lay men, or of what sort else. And he answereth, that it is plaine inough, they should be ministers. Yet saith he again, that is not certaine quia & populus respondent Amen. For all the people, must likewise answer Amen. Loe here þ glose doth flatly verifie this vnturth: And in an other place, Gracian speaking of the people, which heare their common prayer, saith thus: populus ad id quod planè intelligit respondeat Amen, let the people say Amen to that they do plainly vnderstand. Here beside, that the seruice must be in a knowne tong. Gracian saith plainly, al the people must say Amen. In this next vnturthe before, the like is shewed out of Iustinus, that all the people must say Amen, the same may be proued by all the wryters of that age: notwithstanding M. Harding to keepe tale of his vnturthes against Gracian, against the glose, against Iustinus M. rtyr, against al recordes, saith it is vtterly false. But examine the places, and so trie his credite.

*De cōf. dist. 1
hoc quoq; in
glossa.*

Dist. 38. sed.

The

The B. of Saris.

By M. Hardings minde, the Priests deuotion ought not to stay
for lacke of companie.

Harding.

The. 150. vntruthe. There can no suche meaning be gathered
of my words.

Dering.

This, as it may be thought, is a very plaine vntruthe, mai-
ster Iuel reporting that of maister Harding, which him selfe
saith, can not be gathered of his words. But bicause he hathe
bene often found faultie, in as bolde asseuerations as this is,
it shall not be amisse to see his words. Thus he saith: Well,
none commeth: this is not a sufficient cause, why the godly
priest, enflamed with the loue of God, feeling him self hungry
and thirsty, after the heavenly fode, and drinke, shold be kept
from it. And haue not these words a good plain meaning? May
not one reporte of these words, that a priest may say Masse a-
lone? Why then dothe he scoze by this vntruthe? Forsothe
here is a distinction of no bodies comming: either no body
may come to answer, or no body may come to receiue, and M.
Harding meaneth, y the priest may goe forwarde, though no
body come to receiue. After this sort I thinke, spake Heracli-
tus, when he would haue no body to vnderstand him. But this
is no plain dealing, to speake first so doubtfully, and then scoze
by an vntruthe if one vnderstand it not. And thus much gra-
tifying this distinction of no body. If thou require further dis-
charge of this vntruthe, I will shewe thee good proufe why M.
Iuels saying, ought not to be blamed, notwithstanding this
distinction. Like on Soters decre, & thou shalt see the glose al-
leageth his Canon law, to proue that the priest may sometime
celebrate, if he haue but one present, sometime, if there be no
mo but him selfe. This then being established by their lawe,

De cōf. dis. 1.
hoc quoq. in
gloss. 1.

An. iij.

that

that the Priest may say Masse alone, maister Hardings vntruthe may controll the Pope, it maketh little against maister Iuel.

The B. of Saris.

By this decree, these two were bound to receiue, or to departe.

Harding.

The. 151. vntruthe. That decree, bindeth only the clergie.

Dering.

*De cōf. dist. 1.
Peracta.*

Enrip.

Before we had a distinction of no body, now to quise that barren matter, here is a distinction of all men. Let all men receiue, saith Calixtus, or goe out of the Church, that is, saith maister Harding, all men of the clergie, not all men of the laitie. Thus neither all thing, nor nothing, nor something, nor any thing shall want a distinction, if by plaine dealing the matter be not good. But O maister Harding, ἀπλῶς τῆς ἀληθείας λόγος, true speache is playne. Howe for the Christian Reader, least these distinctions should deceiue thee, I must now, and then admonish thee, that they be but false stufte, and this shall well appeare in this present matter, if I teache thee, that in the primitive Church, there did none abide, that did not Communicate.

Math. 26. 27.

Act. 2. 42.

When Christ did first institute his supper, it was so, all that were present, did Communicate. He gaue commaundement, that it should be so vsed, and said, Drinke ye all of this. And that the Apostles, and those other, who be beloued, did this, it appeareth in the Actes, where without exception, S. Luke saith, they continued daily in breaking of

of breade. And againe, they met together to breake bread. This was after obserued among the Corinthians, as appeareth by S. Paule, who plainely teacheth, that they come together to eate the Lordes supper, and least we shoulde thinke any excepted, in the verses folowing, he addeth euery one. And for a further pꝛoofe of his meaning, he bid- deth them one tary for an other. By all this it is certaine, that all that were present, receiued. Upon this, saith Calixtus, let all receiue that will not depart out of the Church. And he bringeth a reason to this Decree. Sic enim apostoli statuerunt. For so the Apostles haue appoynted from the Apostles time thꝛough all ages, till iniquitie beganne to haue the vpper hande. it was alwayes an holy lawe. For all that were present, to Communicate. And it is condemned of the fathers, as great presumption, and impudencie, to looke on, and be no partaker, as it is other where sufficiently declared. And were not maister Harding set on euill vnderstanding, he would learne by that vse of the pꝛimitiue Church, when they sent alway Catechumens, those that were beginners in Christianitie, that it was not lawfull for any to be an idle looker on. Sure in his pꝛiuate Masse, they may loke on that list. For this vntꝛuthe, because Calixtus him selfe dothe referre vs to the Apostles example, when maister Harding can pꝛoue by the Apostles, that those, whome S. Luke mentioneth to haue daily mette, and the Corinthians, to whome S. Paule wꝛyteth, to haue bene all ministers, then these distinctions of all men, and no body, that goe for good. Read the. 22. vntꝛuthe.

The B. of Saris.

It is determined by the glose, that these two were Priests, or Deacons, and so this decree of Soter, agreeth with an other of Anacletus.

Nn. iij.

Harding.

Harding.

The.152.vntruth. It is not assuredly determined by the glose.

The.153.vntruth. It agreeth not.

Dering.

*De cōf. dif. 2.
paracta in
glosa.*

*De cōf. dif. 1.
vt illud.*

If this assuredly doe not helpe out with an vntruth, then assuredly this is no vntruth; but soz as muche, as assuredly is put in by maister Harding, assuredly this is no plaine dealing: and sure it is, if suche vntrue demeanoꝝ wer taken from maister Hardings assured vntruthes, the surety of good religion shold in deede appeare, and this vnauery wangling shold be contemned, soz this vntruth it is altogether shamelesse. The glose moueth this question: whether these two shold be of the clergie, oꝝ of the laitie, oꝝ of either one, and it maketh this answere, satis videtur quod debent esse duo clerici, it is plaine inough, they shold be two of the clergie. Now iudge whether maister Juel may say thus, the glose hath determined it. As touching the allegation of these authorities out of maister Hardings Doctozs, seeing he dothe so vnwisely reprehend it, bicause maister Juel alleageth their sayings, yet alloweth not their religion. May it please him to be answered, as Tullie said to Antonie, testimonium tuum quod in aliena re leue debet esse, in tua tamen quia contra te est, debet esse grauisimum, this their witnesse, which in an other matter were of no value, yet in their owne, bicause it is against the selues, it must needes be very waightie. This other vntruth, as touching Anacletus, is like the residue: vpon examination of the wordes, let the reader iudge. Thus saith Anacletus, Episcopus deo sacrificans, testes secum habeat, in solennioribus quippe diebus, aut. 7. aut. 5. aut. 3. diaconos. &c. By this it is shewed, that at enery ministracion he shold haue some of the clergie. Now the glose of that other Decree, determining that those two shold be of the clergie, let the indifferent reader iudge whether

ther it doeth agrée with this decree of Anacletus, and so he shall see the better, what maner of vntruthes these are.

The B. of Saris.

M. Harding knoweth well, that these decrees, which are here rehearsed, could neuer be found written.

Harding.

The. 154. vntruth. I knowv it not.

Dering.

The counsels are extant, and the thing is plaine, these decrees are not in them. But saith Maister Harding, peraduenture thze hundred yeare a gone, Gratian did see them, though they neuer came to our hands: Now sure this is a straunge peraduenture. Gratian liued 800. yeares after the counsell was holden at *Agatha*, and if those decrees had remained so long, peraduenture they might haue bidden. 300. yeares mo, and so we should haue knowne of them. But seing the matter is but at peraduenture, at all aduentures let vs graunt it. What, troweth Maister Harding, bicause that by gesse he proueth his priuate Masse, therfore shall gesses be of value to make vntruthes: He had neede shew better euidence, that would take away Maister Zuels good name.

The B. of Saris.

It is decreed, that they, which receiue not at Christmas, Easter, & Whitfontide, be accompted as no catholikes. Then except a few massing priestes, there is not one catholike in the church of Rome.

Harding.

The. 155. vntruth. This is a slaunderous lye.

Oo.j.

Dering.

Dering.

De cōf. dist.
2. seculares.

The councell holden at *Agatha*, hath decreed thus, the secular men, that receiue not the Communion at *Chzistmasse*, *Easter*, and *Whitsuntide*, let them not be taken, or reckned for catholike people. Hereupon Maister Juel saith, if it be so in the holy church of *Rome*, sauing a fewe *Passing Priestes*, there is not one catholike. The reason is. For they receiue but euerie *Easter*, and whether they haue vsed it, or no, let all the world witnesse. I doe appeale herein, to the conscience of the rankest papists, whosoever they be, let the vsage of that time be a triall, whether they vsed then only to receiue, or no. What holy fashions were then vsed, aboue other times? What *shziuing*? What *dispeeling*? What *curteine drawing*? What *primerose gathering*? What *cleckclacking*? What *rode sweating*? What *croscreeeping*? What *Jacke an apes walking* from the altar to the idol house? What wickednesse was there vsed against that one time of their sinfull receiuing? Who knoweth it not, that this is true? Yet saith Maister Harding, it is a slanderous lye, it is an impudent tale, a false slander, an impudent surmise, a manifest vntruth, such one, as may be sene, the nouice of him, that is the father of lies. If this may be beleued, we see how against all certain trueth, he will spew out his venome. But God haue the gloze, that hath giuen his childezen vertue, against such poison, For the vntruth, I say, as befoze, let the world iudge.

Reioind. fo.
223.

The B. of Saris.

I haue alreadie proued, by Saint *Augustine*, and Saint *Ierome*, that Communion was ministred in *Rome* euerie day.

Harding.

The. 155. vntruth. This is proued by neither of them.

Dering.

Double on Maister Harding. Your number shall growe the

the better. This is now the fourth time, that this vntruth is reconed: that the thing is true, I haue sufficiently declared before. Now because the matter so falleth out, that M. Iuel alleaging foure times these things of Augustine, and Jerome, M. Harding noteth them for foure vntruths, I must craue of thee a litle to consider them. Ieromes wordes are these, I know this custome is at Rome, that chzistian folke receiue the bodie of Chzist dayly, which I doe neither re-
In Apolog. cont. Iouinia Reioind fol. 216.
proue, nor allow. These wordes, it seemeth, are mostely plaine. Maister Harding aunswereth thus. Here mencion is made only of dayly receiuing, but that they receiued together in one place, that is not auouched. If any man can see any reason in this aunswere, let the vntruth go. Now as touching Augustine, he sayth thus. Chzist, by way of sacrament is offered euerie day vnto the people, not at Caster only, but every day. This authozity, because it is somewhat plaine, Maister Harding skippeth it ouer, and aunswereth not at all. Augustine sayth againe, the dayly bread may be take pro sacramento corporis christi, quod quotidie accipimus, for the sacramēt of Chzistes bodie, wiche we receiue dayly. To this authozitie Maister Harding doth aunswere thus, Saint Augustine might meane that of him selfe, and other Priestes, or which is moze likely he spake indefinitely, of all beleuers. Thus with might meane, and moze likely, M. Harding would warrant this one vntruth to be. v. But he him selfe might meane moze simply, & then it were moze likely, these vntruthes had ben fewer, but let vs see moze. S. Augustine saith againe, many in the Caste doe not dayly communicate. Of this M. Iuel inferreth. Therefore some in the Caste did communicate dayly. To this, M. Harding aunswereth somewhat shamefully: Of y thing I contend not, but yet M. Iuels argumēt is not good. Marke god Reader, M. Hard. saith, of y thing he wil not cotend, & yet he maketh v. vntruths of it. But let this go. S. Augustine saith againe, the sacramēt of this thing is pzeared, or consecrate in the
Do. y. church,

Epist. 23.

Reioinder.

fol. 197.

De ferm. do-

mini in mōt.

li. 2.

Reioinder.

fol. 199.

De ferm. do-

mini in mōt.

li. 2. ca. 12.

Reioinder.

fo. 200.

In Iohan.
tract. 26.

Reioind. fol.
201.

church, Alicubi quotidie, alicubi certis interuallis dierum, some-
where euerie daye, and somewhere but on certaine dayes.
To this Maister Harding aunswereth thus, the sacrament
in some places is prepared euerie daye by priestes, and by
the same priests is every day receiued, these are the p^{ro}fes
which Maister Juel saith here, that he hath brought. Mai-
ster Harding noteth his vntruthe, and sayth, they p^{ro}ue it
not, whether they do, or no. Now let the Reader iudge.
Except Maister Hardings aunsweres had ben better, this
vntruth needeth no longer iustifying.

The B. of Saris.

Fabian saith, we decree that euerie sondaie the oblation of the
altar be made both of bread, and wine, as well by men, as women:
Here besides that in these wordes is included, the receiuing of the
Communion euerie sondaie, may be noted also by the way, that by
this authoritie of Fabian, men, and women made the sacrifice of
the alter, euen as S. Barnard saith: Not onely the priest, but also all
the faithfull sacrifice do.

Harding.

The. 157. vntruthe. It is not included, that they receiue
euerie sondaie.

The. 158. vntruthe. Fabian doeth not attribute the making of
the sacrifice to men, and women.

The. 159. vntruthe. S Barnard saith it not.

Dering.

This first vntruthe is, that though they offered euerie
sunday bread, and wine, yet it foloweth not, that they re-
ceiued. But this Maister Harding sayth, onely, and belyde
gesses, hath no sufficient p^{ro}oufe for it. In fine, thus he re-
solueth the matter. This bread, and wine was partly for
the priest alone to receiue, partly for the cleargie, partly
for the p^{eo}ple, and partely to make holy bread of, so this
is become a verie beneficiall vntruthe vnto Maister Har-
ding, it hath not onely increased his number, but it hath
brought

Reioind. fol.
127.

brought in an other article of his religion, and that is, at all a verie venture, holy bread. Here were good rōme for one of Maister Hardings answers, this pelfe will not serue, you must go seake better stuffe. The second vnt ruth, here brought, is this, that men, and women doe not make this sacrifice. Fabians words are these: *Hæc altaris oblatio ab omnibus viris, et mulieribus fiat,* let this sacrifice of the alter be made of all, men and women. These words I trow, are mætel y plaine, but Maister Harding answereth thus. There is difference betwene an oblation, and a sacrifice, oblation is it, when any thing is offered vnto the Lorde, & nothing done vnto it, or in it. A sacrifice is, when a thing offered vnto God, is by the priest altered, by some thing done in it, or vnto it, for religion sake: so the common people made the oblation of the alter, but they made not the sacrifice of the alter. It were to be wished, good christian Reader, that these distinctions, were barred, then we should haue lesse wzangling, and fewer vnt ruths. But, they say, all is well, that endes well, if by examination this distinction be founde good, why should not Maister Harding vse it? Theophylacte, saith he, Chrysostome and Paule him selfe, haue so distinguished these words. First though they hadde done so, yet this were but a meane reason, to proue they were in like sort vsed in Fabian. The prose of Fabians meaning, may not well be shewed but by Fabian him selfe. But let vs see what these Doctors saye, on whome Maister Harding will ground this distinction. Theophylactus wordes are these, *Inter donum, siue munus, et hostiam, siue victimam, si exactam spectes rationem, aliquid est discriminis, quia victimæ, vel hostiæ, sunt per sanguinē, et carnem oblationes, vel quæ per ignem sacrificantur, dona sunt quæcunq; alia incruenta, et igni carentia.* Betwene *δῶρα* and *εὐσεία* that is gifts and sacrifices, this is the difference, that *εὐσεία*, a sacrifice, is an oblation made with fleshe and bloud, or by fire, *δῶρα* a gift, is that which is offered vnbloudie, and without fire,

Reioind. fo.
125.

*In. 8. ca. ad
Hebr.*

Do. iy.

Ad hebr. ho.
18.

fire. Of this place *M. Harding* doeth conclude, that an oblation is a thing offered vnto God without any thing done vnto it, but this argument hangeth as losely, as any other commonly in *M. Hardings* booke. A gift whereof *Theophylacte* speaketh, is in Greke, *ἀγίασμα*, an oblation; whereof *M. Harding* speaketh, is in Greke *προσφορά*. So his reason hangeth thus. A gift is that, which without fire, or blood, is offered vnto God, as an oblation is that, which hath nothing done vnto it. This argument, Christian Reader, this is his owne reason, neither better, nor worse, than he hath made it. His second authoritie, is out of *Chrysostome*, his wordes likewise are these, *Oblatio erat quicquid extra sacrificium erat*, that was the oblation, what so euer was beside the sacrifice, and moze than this, he saith not now, of these wordes how *M. Hard.* can frame his aunswere to this authoritie of *Fabian*, doubtlesse no man that meaneth plainly, can espie. This is *Chrysostomes* meaning, yf dona were all those sacrifices, or offerings prescribed, saue onely, such as were sinne offrings. But *M. Harding* goeth further, & foxteth *S. Paule*, as if of him he had learned his distinction, how be it, he neuer spake one word of it. Yea the places by *M. Hard.* alleaged, do not so much as once name oblation, then how doth he make this exacte difference of oblations? Surely no authoritie had ben much better, than these thre, nothing to the purpose. In the meane season by *M. Hardings* good skil, we may chaunge our comon vse of speaking, & say no moze burnt offering, meate offering, peace offering, sin offering, &c. but rather thus, burnt sacrifice, meate sacrifice, peace sacrifice, sinne sacrifice, & so forth. A proper distinction, & meete to interpret *Fabian*, that cotrolleth thus the phrase of the scripture. Here foloweth yet an other vnt ruth, & that is about these wordes, *Non solus sacerdos sacrificat, sed etiam totus conuentus fidelium*. Not only the prest sacrificeth, but also all the companie of the faithfull. This saith *M. Harding*, is not true in *M. Juels* sense. For, saith he, that euery one of the

the people, both men, & women in their own person do outwardly, & ministerially cōsecrate y^e bodie & bloud of Christ, & so offer, & make the sacrifice of the alter, after the order of Melchisedech, neither is it signified by the blessed martir S. Fabian, neither was it euer before M. Juels Replie came forth, with such impudencie reported. Better had it ben for M. Harding, & more credit for his vnt ruth, if he had rested here, y^e M. J. named Bernard, in stead of Guericus. For this report of M. Juels meaning is nothing else, but impudent folie. For who would euer say, that M. Juels meaning is, y^e men, and women sayd Masse, such vnt ruth can be no better reproued, than by the wing Maister Hardings proues.

Reioind. fol.
227.

The B. of Saris.

But what if the verie words of these counsels, where vpon M. Harding hath found the Masse, make manifest prooffe against his Masse? The words be these: All secular christian folke be bound to receiue the communion at the least, thrice in the yeare. This relaxation, or priuiledge is graunted onely to the secular christians. Whereof it foloweth necessarily, that all ecclesiasticall persons, as Priests, Deacons, Clerkes, and others, whatsoeuer of that sort, were not excepted, but stode still bounde to receiue orderly, as they had done before, and that was at all times, whensoeuer there was any ministratiō.

Harding.

The. 160. vnt ruth. These be not the words of the council.

The. 161. vnt ruth. This is no relaxation, or priuiledge.

The. 162. vnt ruth. The ecclesiasticall persons were not bound to receiue, whensoeuer there was any ministratiō.

Dering.

This sentence of M. Juel, no doubt, pleaseth M. Harding well. For cōsidering y^e nūber of vnt ruths, y^e he must find, he seeth some way must be found to bzing his purpose to effect, vpon this occasiō, here he hath noted. iij. vnt ruths together. But it is welū. Per may be no ppeudice to y^e truth, let vs

Do. iij.

examine

examine the sayings. First saith Maister Juel, the counsels words are these. All secular folke are bound to receiue the Communion, at the least, thise a yere. These are not the words, saith Maister Harding, and it is true. These are not the words in deede. But way yet well the whole matter, & thou shalt see Maister Harding a verie wyangler. Maister Juel a litle before doeth recite the latine, euen as it is red in Gracian, and doeth english it word for word, hauing occasion againe here to repeate the decre, he alleageth the true meaning, and maketh onely this change, in stead of Chyristmasse, Easter, and Whitson tide, he saith, thise in the yere, and in doing so, what blame deserueth he? Loke in this same diuision, Maister Juel alleageth the words thus. Qui in natali domini, Pascae, et Pentecoste non communicant, catholici non credantur, nec inter catholicos habeantur. These verie words are found in Gracian, they, that receiue not the Communion at Chyristmasse, Easter, and Whitson tide, let them not be taken nor reconed for catholike people. Here is the place truely alleaged, and worde for worde interpreted, then how can he be blamed for falsifying the counsels wordes? In this place which followeth, within one leafe, he alleageth the sense of this decre thus. All secular chyistian folke be bound to receiue the Communion, at the least, thise in the yere. Where he nameth 3 times, Chyristmasse, Easter, Whitson tide, here he saith, thise in the yere, and is this any vnttrue dealing? This it is, that I sayd, marke well Maister Harding, and thou shalt finde him a verie wyangler. For this other vnttruth, about a relaxation, and priuiledge, except Maister Harding thinke he haue a priuiledge to wyangle, what doeth it here? It is a relaxation to those that receiued, either euerie day, or euerie sunday, it was a restrainte of those that would receiue but once a yere. Now this third vnttruth, whether the ecclesiasticall persons were bounde to receiue, when soeuer there was any ministracion, or no, in that maister Harding may

De cōf. dist.
2. seculares.

may well disclose his owne vntruthe. He can not blame maister Iuel. I require of the Christian reader, to mark diligently what is spoken, and then iudge as God shall moue thee. Ecclesiasticall persones were bound daily to receiue saith M. Iuel. They were not saith M. Harding, and for prooue of that, he saith only thus muche, that maister Iuel hath not proued the contrary. Now whether he hath, or not, let his Replie be iudge. He alleageth in the.29. Division, a Canon of the Apostles, which is this, if any Bishop or priest, or Deacon, or any other of the clerks after the Oblation is made, doe not Communicate, either let him shew cause thereof, that if it be found reasonable, he may be excused, or let him be excommunicate. I trow this be a law, & a straight law that is enforced vnder the paine of excommunication. They were bounde so sure, that they might not be losed, but vpon iust occasion, and necessitie, hath no law. Yet saith maister Harding, it is not proued. Now thou seest he will not say alwayes true. And to proue that this prooue was good, it is decreed by the councell holden at Eliberis in Spaine, in sundry Canons, that vpon diuers faultes, the priests, deacons, and clerks, should not in the end of seruice receiue the Communion, wherby it appeareth, that it was their duety to receiue at enery ministratiō. And this may well appear, if we be not obstinate by the councel of Carthage, saying, Diaconus tempore oblationis tantum, vel lectionis, alba induatur, let the Deacon wear on his albe, only in the time that the scripture is a reading, or else in the time of the Communion. By this it may appeare, that in their seruice the cleargie had their Communion, so in the.73. canon of the same councell, it is said: qui communicauerit. l. oraucrit, where by that ioyning, it may appeare that in their common prayers, they had also a Communion, and it was then especially prouided that no spirituall man shold be present, and not Communicate. And surely, who so shall well consider the diligence of the mynisters in the p̄imate Church, shall not, nor can not doubt, except p̄uate Masse haue blinded him, but that themselves recei-

Cano. apost.

Canon. 9.

Concil. Elib.

Cap. 180.

Cōc. Carth.

4. ca. 41.

Ps. j.

ued

reined at euery assembly, and exhorted other to doe the like. Then this is no vntruth.

The B. of Saris.

Those decrees were not made for the greatest parte of the people, which in their dayes used to communicate in all their assemblies. &c. as appeareth by the Ecclesiasticall records of that time.

Harding.

The.163.vntruth. The greatest part vsed not to Communicate in all their assemblies at that time.

The.164.vntruth. The Ecclesiasticall recordes of that time shew the contrary.

Dering.

These vntruthes stande vpon maister Hardings computation of times. And if you will not alow his owne reckening, neither are all the other vntruthes of any value, nor this worthe the numbring. At this time, saith maister Harding, that is, when the conncell of Agatha was holden, the greatest parte did not Communicate in all their assemblies, and this he proueth by the testimonies of Ambrose, Augustine, and Chrysostome. To those fathers I answer, that they spake onely vnto some, that were very negligent, and would but seldome receiue. Maister Hardings surmise, that therof getteth at a pziuate Masse, is very slender. What if one hundred, or two: or what if the greater parte came seldome to the congregation, and therfore these good pastozs did so often rebuke them: Yet most of them, that came, did Communicate, and maister Harding shall neuer shew the contrary. These selfe same Doctozs are very plaine, that vsually, many of them did receiue, and if it were so, where is the pziuate Masse? Chrysostome speaketh plainly, contremiscite, contremiscite ad mensam hanc, de qua communicamus simul omnes, tremble, tremble at this table, at which we doe all Communicate together.

*Lib. 5. de sa.
ca. 4. de ser.
domini in
mo. l. 2. cap.
120.*

*Ad po. A.
ho. 61.*

*In. 4. ad ro.
str. 8.*

gither. And that we may know how often this was done, he
 wyrteth in an other place, preces illic perpetue propter te, sy- *In acta. ca. 8*
 naxis propter te, oblatio per singulos dies dominicos, there are, *hom. 18.*
 meaning of the Church, continual prayers for the assemblies
 for the, and the Communion every Sunday. And if maister
 Harding wil except again, that Oblatio is not the Communt-
 on, let him remember here is also Synaxis, by which worde is
 also ment the Communion, so whether worde he will haue to
 signifie this Sacrament, he must confesse, that it was used at
 the least every Sunday, and that of the people. And in an other
 place, Chrysostome saith: Omnis qui astat & ministerioru par- *Ad pop.*
 ticipio non fruitur, impudens est, & procax. Whosoever is pre- *Ant.*
 sent, and dothe not Communicate, he is shamelesse and mala- *hom. 61.*
 pert. And in diuers places he warneth them to cease their euil
 doing, with oft repetition of the dreadfull mysteries. And to
 what purpose were that, if they receiued not commonly. The
 authoritie that is alleaged out of Augustine, is taken out of
 Ambrose, and it may wel be answered with the authoritie a-
 gaine of Augustine, taken out of Cyprian. Hunc panem dari
 nobis quotidie postulamus. &c. This bread saith he, we desire
 that it may be daily ginen vnto vs. &c. Least while we be de-
 nied that heavenly breade, we be seporate from the bodye of
 Christ. Hereby it appeareth, in their assemblies, the most of
 them receiued, and to this effecte maister Jewel dothe alleage,
 Conc. Matisc. 2 cap. 40. Concil. Antisiodor. Can. 42. Car. mag.
 lib. 6 cap. 162. Now how so euer it liketh maister Harding to
 accept it, all this must needs stande for sufficient proufe. For
 this seconde vnturthe here brought, that the contrarie is
 shewed by sundry recordes of this, that we haue said, it ap-
 peareth that this shewe, as it is againe shewed, is nothing
 worth. Therefore the vse of receiuing in those dayes was, as
 it is recorde, every Sunday at the least, but the receiuing in
 the Popes dayes, is every Easter, and so both these vnturths
 are become none.

The B. of Saris.

It was decreed by a councell holden at Gerunda in Spaine, that all litle Churches in the countrey, shold confourme them selues vnto the great cathedrall churches, that were in cities, and townes, as well for order of the Communion, as also for singing, and other ministration. But by M. Hardings owne graunt, there was no priuate Masse in the cathedrall Churches.

Harding.

The.165.vntruth. That councell speaketh neuer a vvorde, in that canon of the Communion.

The.166.vntrithe. I neuer made any suche graunt.

Dering.

Beleue not this mannes saying, gentle reader, if thou loue thine owne soule. Marke first the authorities ere thou credite his reposte. The words of the councel, are these, vt institutio missarum, sicut in Metropolitana ecclesia agitur, ita in dei nomine in omni Terraconensi prouincia, tam ipsius missæ ordo quam psallendo, vel ministrando consuetudo seruetur. That the institution of Masses, euen as it is done in the Metropolitane Churches, so in the name of God we wil, that in al the prouince of Terraconia, the same custome be kept, in order, in singing, and in mynistration. This canon is reported by Gracian, who in stead of Terraconia, putteth in all prouinces, least maister Harding should make exception of any one countrey. But saith he, this decree speaketh neuer a worde of the Communion. Yet this decree hath these expresse words. The institution of the Masse, the order, the maner of singing, and the mynistration. And the title of this decree in Gracian, is this: as in the cathedrall Churches, sic vbique missarum solennia celebrantur, so euery where let the sollemnitie of the Masse be kept: and the glose saith, Ostendit quod missa non debet aliter celebrari, quam in Metropolitana ecclesia, he sheweth that the Masse

*De consec.
dist. 2. instit.*

Ibi. in glosa.

Wasse must be celebrated no otherwise, than in the cathedrall Churches. If the Communion in the Wasse, be no part of the institution, no order, no ministration, it is a strange Communion, and it is a strange Wasse, that may be instituted, and ministered without it. But be it, that this were so, is maister Harding so vn courteous to his close Communion, that he will haue it no part of the solemnitie of his Wasse: He doth the deserue very ill of it. For it hath more pretty gestures, than all the Wasse beside. But what if maister Harding will denye all this: What if he care neither for councel, nor yet for Gracian? What if he say it is no part of the institution, order, ministration, nor yet of the solemnitie: yet he cannot auoid þe glose, that speaketh expressly, without naming any circumstance, that the Wasse must be celebrate no otherwise in small Churches, than it is in the Metropolitane church. Now except M. Harding do meane to teache vs, by these distinctions, that the Communion is no parte of the Wasse, it must be ministered in all Churches alike. This is a miserable cause that M. Harding hath, that to defend it, must either fall into this absurditie, that the Communion is no part, neither of the institution of the Wasse, nor of the manner of singing, nor of the order, nor of the ministration, nor of the solemnity, nor of the Wasse it self, or else he must confesse, this is no vntruth. Now where he saith further, for this other vntruth, that he made no suche graunt, that in cathedrall Churches there was no priuate Wasse, if it be true, what a vaine argument made he, when he gessed at priuate Wasse in little villages, by the vse of Cathedrall churches. Reasoning after this sort, that seeing ther were so few Communicants in the great citie of Antioche, what was to be thought of small parishes: Here may wel appeare a secrete graunt, that priuate Wasses must be had in small towne in the countrey, or else no where.

Hard. diuif. 39

The B. of Saris.

It appeareth by most certaine, and vndoubted proofes, that the people did receiue then enery sunday.

Harding.

Harding.

The 167. vnt. It appeareth not, by ought that here is brought.

Dering.

In the 157. vnt. the, maister Harding said, this was a soule vntrue. Here he saith, it is vntrue, for ought that here is brought, so he somewhat qualifieth his former saying. But yet this doing is strange, because the thing is certaine, to make exception against the p^{ro}ofe, more modestie might well haue yeldd vnto the truthe. Now be it, considering it is M. Hardings doing, it is y^e more sufferable. Poets, and painters may not be limited in their inuentiōs. But least the christian reader should be deceiued, and haue some confidence of this vntrue, because it is twise reckened: let vs see these p^{ro}ofes, which maister Harding saith are so vninsufficient. The one is, Decernimus, vt omnibus dominicis diebus. &c. The decre that euery sunday the oblation of the altar, be made of euery mā, and woman. This authority seemeth very sufficient, if y^e time do preiudice it, in that this councell was holden more than a C. yeares after the councell of Agatha, maister Harding must vnderstand it is an argument, Minor. They receiued euery sunday in the time of the councel holden at Matiscona. Ergo, muche rather when the councel was at Agatha. And in dede, from that time our sauior Christ ascēded, vntill the Pope sate aloft in the Church of God, euery age, as it was nearer vnto Christs time, so they had more commonly their Communiōs. The second p^{ro}ofe y^e M. Quel bringeth, is this, vnaquaque mulier. &c. Euery woman when she doth communicate, let hir haue hir Dominical. If she haue it not, let hir not Communicate, vsque in alium diem dominicum, vntill the next sunday. Then of like they receiued euery sunday. This argumēt saith M. Harding, is slender, & a learned man will be ashamed of it. And he answereth it with an other argument, & if thou wilt haue a paterne of a good one, marke it well. The wordes are

Cōc. matisc.
cap. 4.

Cōc. antis.
Cap. 42.

saith he, quando communicat, when she dothe communicate.
 Ergo, she did not communicate euery sunday. He that will re- Reioinder.
 prehend M. Juels argument, it is reason himself should haue fol. 23 r.
 made a better. By suche reasons we may conclude what we
 wil. When she did communicate, therfore she did it not euery
 sunday. Then when we go to dinner, we sit downe. Therfore
 we goe not to dinner euery day. Suche pꝛoues may be sone
 made. Beside this, M. Harding chalengeh the translation, but
 that is not woꝛthe answering. Alias is commonly vsed foꝛ the
 next, fallacia alia aliam trudit. Nos alia ex alijs in fata voca-
 mur. Aliud ex alio malum. Ex alio in aliud vicissitudo. And if
 we say in Englishe, we must tary foꝛ another terme, euery
 wise man doth vnderstand it, we must tary til the next terme.
 Thus hear appeareth no insufficiencie in M. Juels pꝛoue, but
 muche solowing M. Hardings vntruthe.

The B. of Saris.

Likewise Socrates writeth thus in Greke, καθ' ἑαυτοῦς ἐκκλησίαν
 τεῖν, that is to say, to haue a congregation, or assembly by the selues.

Harding.

The.168. There are no suche words in that place in Socrates.

Dering.

False quotation needeth no great excuse.

The B. of Saris.

Let Misse be taken for the Masse, that is, for the ministrations
 of the Sacraments.

Harding.

The.169. It doth not signify the ministrations of the sacraments

Dering.

Between M. Stapleton, and M. Harding, maister Iuel
 can say nothing without blame. The sixth vntruthe noted by

Pp. liij.

maister

maister Iuel out of maister Hardings answer, is this. S. Andrew said the Communion, and not the Masse. In the returne of this vntruth, saith maister Stapleton: you speake fondly, the Masse, and the Communion is al one. Here saith maister Iuel, let the Masse be taken for the Communion. That is an vntruth saith maister Harding, it can not be so taken. Thus we see these men are at a point, speake maister Iuel, what he wil, so long as he speaketh truthe, he shall not escape blame. Whether Masse may signifie the Communion, or no. Reade more in the 17. vntruth.

The B. of Sarisb. Verily it is provided by the decree it selfe, that in priuate Chappels, there should be a lawfull, and an ordinarie company.

Harding.

The. 170. vntruth. It was not prouided.

Dering.

To make this vntruth perfect, M. Harding hath bound it with a double asseneration, verily, verily, this is a false lie. But surely, surely, there is little honesty, to vse so muche wzangling, where the matter it selfe is plaine. The words of the decree are these, vt ibi missas teneat propter fatigationem familiar, iusta ordinatione permittimus, we permit that in due order for the wearinesse of his housholde, he may haue Masse in his priuate Oratorie. Now though maister Harding goe not the right way to proue his priuate Masse, that goeth to seeke it out in priuate chappels, yet let vs way well what this permission is. The decree saith, iusta ordinatione, or iusto ordine, so without due order it might not be, not in priuate Oratories, and to haue it with order, was to haue a number of Communicantes. So this permission yet makes no priuate Masse. Againe the decree saith, propter fatigationem familiar, for the wearinesse of the housholde, whereby it appeareth the

Cons. Agat.
cap. 21.

De consecr.
dist. 1. si
quis.

housholder,

householde must communicate. For if they should not haue
gon to church, how should they haue ben werte of going? &
the was there not yet priuate Masse. Thirdly it was grau-
ted in those parishes, in which, beside that householde, there
was legitimus, ordinariusq; conuentus, in which there was
beside a sufficient companie. What neded this exception, if
the Priest might haue sayd Masse, & receiued alone. A little
companie will serue to make one communicate. Thus we
see Maister Harding, doeth no where speake moze aduised-
ly, than where he maketh most constant asseueration.

The B. of Saris.
Vincentius writeth, after Gregorius was dead, Bonifacius ruled
the church of Rome. This Boniface obtained of the Emperour,
Phocas, that the church of Rome should be the head of all chur-
ches, and that because the church of Constantinople wrote it selfe
by that title. The next yeare after that, Augustine that was cal-
led the English mens bishop, died. The yeare following, Iohn the Al-
monar, was in great fame, at which time also Mahomet first spread
his religion in Arabia.

Harding.

The. 171. yntruth. Vincentius vriteth not so.

Dering.

If thou knowest not what wzangling is, now learne.
Maister Harding findeth here diuerse faults. The first, that
Bonifacius was not next Gregorie, and true I think it be. Sa-
uinianus was one yere betwene, and what skilleth that to
priuate Masse? Why should Maister Iuel of purpose,
speake here vntruly? It is very probable, he might forget
the order of the Popes, that was so occupied to set out
Gods religion. This was not worth the noting. Another
fault is, where Vincentius saith, Augustine the first En-
glish Bishop. Maister Iuel saith thus, Augustine that was
D. q. j. . called

Plato in
Gorgia.

Naucletus
in chron.
gen. 21. et. 22

sailed the English Bishop what contention aboute words
is this? Another fault is, because he alleageth not one sen-
tence, where Vincentius doeth commend the Almonars li-
berality. Except Maister Juell would haue filled his booke
with idle words, this was nothing necessarie. He searcheth
quay for a word or two, and what thinketh it then, to
allege his commendations. Wee read in Plato, that a
youngling sophister was euer wont to make suche
answers, when Cleophon asketh Polus, what science
Gorgias professeth, Polus alway is vp with a speciall com-
mendation of it, and neuer tels what it is. But Socrates
sayd, that was nothing to the purpose, there was no man
dispraised it, so what helpeth it, when we aske of the
Almonars age, to alleage Vincentius commendation, of
him. No man dispraiseth him, we take for his age, we
enquire not of his qualities, lette the man alone. The
fourth fault is, that he putteth this saying: What
time Mahomet spred his religion in Arabia, in the dis-
tingue letter of the Doctors allegations. This doying
helpeth Maister Juell neuer a whit. For if it be true,
what skilleth it, who sayth it? Againe, if the Printer
make not his letters well, Maister Juell is not to blame.
Here are foure faultes founde without faulte by Tindore,
yet there is an other, and that is, that aboute this time,
Mahomet spred not his religion. For he beganne, sayth
Maister Harding, in the latter time of Heraclitus the Em-
perour. Maister Harding is verie superstitious in com-
putation of times, by this would seme to be a verie
sunder vntuall. Plotas began his raigne, in the yeare
of our word 604. Thre yeares after that Bonifacius was
made Pope, 607. it was foure yeares after, that Iohn
the Almonar, shoulde saye this Masse. Anno. 610. with-
in .xij. yeares after, in the nineteene yeare of Heraclitus,
Mahomed did spredde his heresie. And may we not saye of
things

things done, might a thousand yeares passe, that they
were done about one tyme, if they were done within
nintene yeares compasse. But what meaneth Maister
Harding, to caull aboute times. The wryters them
selues doe not agree by some computation, they differ
verie lytle. Mabreyt is sayde to haue begonne Anno
Domini 621. so there was but nine yeres difference, and
may not then Maister Jewel saye, they were done aboute
the same tyme. Maister Harding hath little to saye,
when he stayeth at suche trifles. But because Maister
Harding taketh it in by the waye, that Augustine was
our firste Bisshoppe, reade more of that in the Epistle.

Soly m. bid
Pasc. temp.

Fo. 41. pa. 2.

The B. of Saris.

To breake the holie Canons, Damasus sayeth is blasphemie a-
gainst the holie goste.

Harding.

The 7th vnttruth. Damasus saith not so. This is one of Maister Hardings poynt vnttruthes,
which, beside the assertion, hath neither colour, nor shew.
Damasus wordes are these. Talis prescriptio inane est
vniuersum genus est blasphemie in spiritum sanctum. Such a
sumption is manifestly one kinde of blasphemie, against
the holie goste. If these be not the wordes, then I lie.
If these be the wordes, then Maister Harding maketh
shamelesse vnttruthes. And if those wordes of the decree are
admitted to be of such a nature, as they are not

25. q. 1. viola
tores.

Ibid. in glosa

Dist. 19.
nulli.

not plaine enough; then Gracian speaketh moze plainely in the title, he speaketh, even as Maister Juell doeth, In spiritum sanctum blasphemant, qui sacros canones violant, it is blasphemie against the holy gost, to breake the sacred canons. And the glose saith further, Eo ipso videtur excommunicatus, et hereticus, even by the verie face, he is excommunicate, and he is an heretike. And Gregorie saith, exors esto a nostro ministerio. Let him haue no part of our ministratio. Reade these places, & examine M. J. saying, thou canst not but maruell, at Maister Hardings impudencie.

The B. of Saris. Soters decree commaundeth, that no Priest dare minister without the companie of some other Priest.

Harding.

The. 3. vnt ruth.
mitted.

Soters decree is not so generall, it is limited.

Dering.

How so euer Soters decree be limited, he were a wise man could limit al M. Hardinges wzangling. The canon is plaine, Summopere cauendum est. And necessarium duximus, we must especially prouide, and we haue thought it necessarie, to haue an other Priest in companie, and for the better credit of this decree, Soter bringeth forth this scripture, Ve soli, wa be to him that is alone. But saith Maister Harding, this decree was not generall, and it was growne out of vse: and how proueth he, that it was not generall. Forsoth Gregorie saith so, he might as well haue sayde, I say so, for if Gregorie might gesse at Soters meaning, 400. yeares after Soter was dead, why may not M. Hard. gesse so, I am sure he is as good at a gesse as euer Gregorie was, and hath as good practise in them. But this is strange dealing which Maister Harding vseth to gesse so at vnt ruths, then

then to aduouch them so boldly. But because the matter shall not go all by ayme, here is another Shift for John Almonars Paſſe. This canon, ſaith Maſter Harding, was growne out of uſe. But this aunſwere was ſcarce worth bringing. For if the breach of thoſe canons were blaſphemie againſt the holy goſt, as Pope Damasus ſaith, what met Maſter Hardings church to let them grow out of uſe. But I thinke, the church was not ſo overſene, peradventure Maſter Hardings ſaying is falſe, peradventure the decrees, neither had any limitation, nor yet was out of uſe. Merely the Pope him ſelf, ſtraightly commaundeth them, *De cōſ. diſt.* with apoſtolicall authoritie, and in no caſe will haue them *1. apoſtolica.* broken vnder paine of excommunication. Then ſith it is ſo, *25. q. 1. viola* this vntruth was neither wiſely numbred, nor yet well *toris in gloſa.* prouid.

The B. of Saris.

The counsell of *Laudicea* ſaith, it is not lawfull for biſhops, or prieſtes, to miniſter the communion at home.

Harding.

The 174 vntruth. in their houſes.

The Counsell ſaith not at home, but

Dering.

We haue heard befoze many new diſtinctions, here is yet an other, as new as the beſt. There is, ſaith M. Harding, a difference betwene, at home, and in their houſes, and vpon this diſtinction, it liketh him ſo well, he aduentureth this vntruth, and the two next, enſuing alſo. But I thinke, it will be long eare this diſtinction get any credit. Sure I am, in my countrey, to ſay he is at home, or he is at his houſe, is all a matter, and I dare ſay, M. Iuel thought of no difference betwene them. Seeing then Maſter Harding doeth ſee ſo cleare, two eſpie ambiguities, where none

Q. 14.

are,

Conc. laodic.
can. 58.

are. Let vs see how that decree, and this distinction may stand. Let no Bishop, or Priest, sayth the councell, minister the Communion in their houses. Yet saith Maister Harding, they may minister it at home. So this decree standeth thus. Let no Bishop, or Priest minister the Communion to any man in his house, except he be at home. If so many Bishops made so senselesse a decree, they had small matters to think on.

The B. of Saris.

The same order was taken at the Councell of Acon.

Harding.

The. 176. yntruth. It was not taken.

Dering.

The same order, saith Maister Harding, was not taken by them. Yet the. 58. canon of the councell of Laodicea, and 80. canon of the councell of Acon, are the same wordes, and how should the same wordes not haue the same meaning? No distinctiō can make this matter whole, but M. Harding must needs here say, he can not tell what he sayd.

The B. of Saris.

Likewise, Pope Faelix: It is not lawfull to minister the communion at home, but upon exceeding great necessitie.

Harding.

The. 175. yntruth. Faelix, speaketh neither of the Communion, nor of home.

Dering.

If M. Harding did either feare God, or reuerence the truth, he wold not deale thus unfaithfully. Thou seest, good Reader, how boldly he saith, Faelix nameth neither y Communion,

munition, nor home, and who would not thinke, that such assertions should haue some coloure, or shew of truth: yet sure in this there is none. But marke his vnttrue behaviour, he alleageth for his p^{ro}ofe, certaine wordes of Foelix, in which in deede these termes are not exp^{re}s^sed, but how wickedly he doeth it, let the booke be iudge. It foloweth in the same decre^e, within lesse than fife lines. In domibus ab episcopis, siue presbyteris oblationes celebrari nullatenus licet, yet in houses, either by Bishoppes, or Priestes, it is by no meanes lawefull, that the Communion be celebrate. To here is mention bothe of house, and Communion, yet saith Maister Harding, there is mention of neither. The best excuse that in this place may be hadde, is to saye, he was deceived: there is no exception against the words, for they are plaine. No distinction of oblation. For the glose hath interpreted it. Oblationes .s. eucharistia. The sacrifice, to wit, of the Lordes supper. Now a little further, to view these vnt^{ru}thes, M. Harding to p^{ro}ue his p^{ri}uate Masse, hath sought for Iohn Almonar in a p^{ri}uate Chapple, but the question is moued of the open church. This Iohn Almonar, liued at the least .610. yeares after Ch^{ri}st. The question is of .600. yeares onely. So this fable may be well reiected, both for that it is nothing to the purpose, and if it were, yet it is without the compasse of .600. yeares. Yet Maister Iuel admitting the p^{ro}ofe, doeth p^{ro}ue that it is a verie fable. His reason is, bita^unse no man might saye Masse at home. Here let vs make the best of Maister Hardings answer, and it is thus. They might not say Masse in they^r houses, but they might say them in their Chappels. This answer is very absurde. For who would say masse in his parlour, or hall, or kitchen, hauing a Chapple? And it is knowne to be false, and taken away by Gracian, saying. Vnicuiq^{ue} fidelium in domo sua oratorium habere licet, et ibi orare, missas autem ibi concelebrare non licet, every man may haue

*De consec.
dist. 1. sicut
non aliq.*

Ibid. in glosa

*De cōf. dist.
1. vnicuiq^{ue}*

De q. iij.

haue a Chapple in his house, & pray there, but he may not haue Masse in it. Thus appeareth, how vaine Maister Hardings exception is, against these former authorities, for that they haue in Domibus in their houses, when Gracian alleaging the councell of *Aulera* bleth this word, oratorium, a Chapple, notwithstanding, Maister Harding concludeth thus, we must take for better stiffe, this is nothing worth, so much securitie haue these men promised themselves, that whatsoeuer they speake, they think it shalbe beleued.

The B. of. Saris.

Maister Harding translateth falsly, *cum benedixisset sancta*, when he had consecrate the Sacrament. Likewise, *post finem orationum*, after the prayer of consecration.

Harding.

The. 177. vntothe.

The. 178. vntothe.

} That translation is true.

Dering.

*Ambros. de
ys qui &c.
cap. 9.
Thom. in. 1.
cor. cap. 10.
lec. 4.*

Now that this Apostata, hath vomited by a little poisoned affection, against the blessed bishop of Sarisburie, he is laide downe againe, like a swine, to wallow in his former mire, and as blinde bayard, running forth he knoweth not whether, quoteth mo vntuthes of his owne making. My translation, saith he, is true. His reason is this, some doctors doe expounde benedicere, for consecrare, therefore that is so. And the Grecians said, *ἀγία τῶν ἁγίων*, sancta sanctis, therefore sancta is the Sacrament. If Maister Harding, that in his long epistle would so faine haue ben Appelles, could with all his cunning picture out these argumentes, we should haue the right shape of a soles bable. Benedicere, saith he, is construed of S. Ambrose by consecrare, ergo, it is so. But it is construed otherwise, by the Euangelists, there:

therefoze it is not so. Where S. Mathew, and S. Marke say, Math. 26.
 ὁλογήσας ἔκλασε, when he had blessed, he brake, S. Luke and Mar. 14.
 S. Paule say, ὁχαρισήσας ἔκλασε, when he had giuen thanks, Luc. 22.
 he brake. Yea bothe Mathewe, and Marke them selues say of I. Co. 11.
 the cuppe ὁχαρισήσας ἔδωκε, when he had giuen thanks, he
 gaue it. When if Benedixit be, he did consecrate, then Gratias
 egit is also, he did consecrate, and so the. 180. vntrothe is be-
 rified, that maister Harding calleth some things, that are not
 as if they were. And I would faine know why maister Har-
 ding cleaueth so to this woꝛde ὁλογεῖν, it maketh nothing
 foꝛ his transubstantiation. It is wꝛitten in the Scripture,
 ὁλόγησε ὁ θεὸς τῷ κμέραν τῷ εβδόμῳ, God blessed the se-
 uenth day, yet he turned not the nature of it. So God spea-
 keth vnto Abraham, ἢ μὴ εὐλογῶν εὐλογῆσε σε. Surely, in
 blessing I will blesse thee, yet God bled no manner of conse-
 cration: so saith S. Paule, ὁ ὁλογήσας ἡμᾶς ἐν πάσῃ ὁλογίᾳ
 πνευματικῇ. Who hath blessed vs in all manner of spirituall Eph. 1.
 blessing. In diuers other places of holy scripture, this woꝛd is
 bled, yet no where foꝛ this straunge manner of transubstan-
 tiation, oꝛ other consecration, than which we say in Latine
 consecrare, which is, to giue vp, to ordaine, to appoynt to an
 holy vse, though it may be well said of the sacrament, yet it is
 not in Greeke ὁλογεῖν, but rather ἁγιάζειν οꝛ σωκαθαγίζειν
 οꝛ ἐφιερεῖν, so that why he should translate ὁλογεῖν, to conse-
 crate, there is no cause, except suche cause as will haue γὰρ
 after ἐπειδὴ, signifie nothing. But saith the maister Harding,
 some Doctoꝛs haue translated Benedicere by Consecrare. Let
 vs graunt it, suche is the libertie of speache, that some woꝛde
 is bled in an impꝛopꝛe signification. Dothe it solow, bicause
 Benedicere may be to consecrate, therfoze Benedicere sancta,
 is to consecrate the sacrament? This gathering is very chil-
 dishe. Extruo is to builde vp. Therfoze is extruere mensam, to
 build oꝛ make a table? Interpello, is to disturbe, oꝛ interrupt,
 therfoze is interpellare debitore to interrupt oꝛ disturbe your
 Ar. j. debtour?

debtour? Expendere, is to consider, therfore is expendere poenas, to consider punishment: Sure this is a very idle p^{ro}ofe, though Benedicere were to consecrate, and sancta were the sacrament. But now it is shewed, that Benedicere is not to consecrate, and ἁγία is not the sacrament, as Maister Juel sheweth out of Chrysostome. And in da de what reason is it, that ἁγία τῶν ἁγίων, sancta sanctis, should be the sacrament, & not ἁγία τῶν ἁγίων, sancta sanctorum, should be likewise the sacrament? Now for as muche as maister Harding cleareth so vnto the Doctors, that what so ever they say, he straight taketh it for an Oracle: we may say vnto him, as our Saniour said vnto the Jewes: Euen Moses, in whome you trust, shall be a witnesse against you, so the Doctors shall be witnesses against maister Harding, and his felowes, that when the Doctors do require to be iudged by the scriptures, yet they without scriptures will ground their faith vpon them. Cursed be he, saith the Prophet, that trusteth in man, and maketh fleshe to be his arme. For my parte I reuerence the Doctors, and praise God for them, they were good stewards, and dispensed faithfully the goodes, that were committed vnto them, they were men of excellent learning, great diligence, and godly life, and haue sufficiently confuted maister Hardings religion, but yet they were men, and had all their errorres. Tertullian sayd God had a body, and therfore he was reprehended of Augustine. He thought not well in all poyntes of our sauoure Christe, as appeareth in his booke de Trinitate, and aduersus Hermogenem, & Praxeam, where he teacheth that Christe is a portion of his father. Origen in diuers places wyrteth very wickedly, as appeareth by Epiphanius, annumbring him among heretikes, Cyprian sayde, that Christe did satisfie onely for Originall sinne. Methodius sayd, we are iustified by fulfilling the lawe of nature, as Epiphanius reporteth. These were wicked heresies. The doctors that folowed after, had also many, and great faultes. I neede not reckon maister Hardings Doctors, Clemens, Abdias, Martialis, Dionisius,

*Aduersus
praxeā.*

*De gene. ad
litter. lib. 10.*

*Lib. 2. Co. 1.
her. 64*

*In serm. de
Elemos.*

*In serm. de
resurrect.*

nifius, Hyppolitus, and fuche other, they confute themfelues: these others are the most auntient of any credite. And as they haue these, and sundry other erroures, so from age to age in all writers erroures did still growe, great controuersies were betwene the Grækes and Latine church. The matter is too plaine, it needeth no further p^{ro}ofe, and no doubt the spirite of God foreseeing these dangerous times, that shold ensue, when men should make Gods of those holy Fathers, grounding their faith on them, as on the true foundation, the holy Ghost I say, did leaue them to their owne fantasies, and suffered them to erre, to declare that they were but men, and that we should builde no further on them, than they did builde vpon Christ, but examine all sayings, bothe theirs, and oures by the everlasting word of God, the only lanterne vnto our see, and the onely light vnto our steppes, which thing God for his Christs sake graunte vs enermore to doe, Amen. For this other translation, *post finem orationum*, after the prayer of consecration, which is the 178. vnto the, it is as sone p^{ro}oued to be yll, as maister Harding hath aduenturously sayde, it is good. He saith, they are Orationes, that are after Consecration, and precatationes, which are before, and so: this distinction he alleageth S. Augustine. Here, christian reader, thou hast to note two things. First the distinction, then maister Hardings argument. As touching the distinction, that there are no Orationes till consecration is past, that is very false, the Masse booke it selfe hath *Oremus*, I wote not howe many times before they are at their saccaring, and I trow he that made the Masse booke, knewe what was in the Masse. Nowe for the argument, see howe it hangeth.

This it is, Prayers after consecration, are called Orationes, *Ergo*, *Post finem orationum*, is when consecration is done, I may with as good a reason as that, argue thus. *Pomeridianum tempus*, is the after none: *Ergo*, *Peracto*

pomeridiano tempore, is immediatly after .xij. of the clocke. This is euen such an other argument, and maister Hardings hangeth as losely, as it. Thus if we will graunt M. Harding all his p^{ro}ofes, he will bothe make his Massebooke a lier, and frame againe as euil argumēt^s, as he maketh in his answer.

The B. of Sarisb.

In these words, cum benedixisset sancta, there is no mention of any sacrament.

Harding.

The.179.vntruthe. It is necessarily implied, though not in precise words.

Dering.

Is not this a strange kinde of dealing? The word is not there saith M. Jewel, that is vntrue saith maister Harding, the meaning is necessarily implied. What neede any answer, to such vntruthes, as haue nether shame, nor vnderstanding? Likewise the next vntruthe, which is the.180. whether maister Harding call things, that are not, as though they are, because it is once mentioned in the.177.vntruthe, I reckon it not here worth the touching.

The B. of Sarisb.

I haue already proued by sundry authorities, that Missa is often times vsed for any kinde of prayer. &c. and it further appeareth also by the councill of Cabilon.

Harding.

The.181.vntruthe. It is not yet proued.

The.182.vntruthe. It appeareth not by the council of Cabilon.

Dering.

Maister Harding shall doe well, to deny M. Jewels p^{ro}ofes,
when

When he hath repzoned them, and till that be done, he were best say nothing. Men may not now be ledde with his bare word. What master Juels pzoofes are, let the Reply be iudge. For the other vnt ruth about the counsell of Cabilon, maister Harding blseth a great deale of wzāgling, and litle learning. For maister Juel dothe alleage Gratiāns owne words, as he reporteth it out of the counsell. He saith maister Harding, the counsell hath it not. If it be so, then the vnt ruth is Gratiāns, and not master Juels, and so M. Harding falleth out with his friends. But to cloke the matter againe, where the words as Gratiān reporteth them, are, & auditis missarum solennibus, & vespertinis officijs. He saith it is ment of the feast of the foure times, whē it was lawfull to say Masse at night. Those times were, as I suppose, the first wēke of Marche, the seconde of June, the thirde of September, and the fourth wēke of December, but these first times liked not Vrbānus, therefore he turned them into the first wēke of Lent, and into Whitsuntide, and so we had the spring fast, the summer fast, the harvest fast, and the winter fast, that by these.iiij. bookes, or bin- gels of the world, we might be taught, even as with the foure Euāgelies, bothe what to preache, and what to doe. Thus haue maister Hardings holy Popes pulled out of Goddes Church, Gods eternall gospels, and made vs newe gospels of their owne, and of those times saith maister Harding, that decre is ment, at which times Masse might be sayde at night. But yet, as I remember, in Lent we had not many Masses at night, but in the forenoone we had Quensong, and all least the Quening prayer should be to long. When if it be so, what doe these fasts here to make answer, for their Masse, notwithstanding suche obseruation of dayes and monthes, and times, yet Masse in this place must signifie common prayer, and so this is no vnt ruth. Or Masse was celebrate at night, and then what meaneth the.81. vnt ruth? Read it.

*De consec.
dist. 1. solent
plures.*

*Dist. 76. cō-
stituimus.
Dist. vt sup.
statuimus.
Capdines
mūdi.
Dist. 76.
huius.*

The B. of Saris.

M. Harding seeketh for his Masse at Alexandria, a thousand miles out of Christendome.

Harding.

The. 183. vntrothe. Alexandria is not a thousand miles out of Christendome.

Dering.

In the. 171. vntrothe, where maister Juel saith, about which time Mahomet spreaðe his religion in Arabia, maister Harding quoteth his vntrothe, and saith, Mahomet was not about that time, and yet he was at the vtmost within. xii. yerres of that time, now almost. 1000. yerres past. And this is strange dealing, that of things done. 1000. yeres past, within. xii. yeres compasse, we may not say, they were done about one time. Yet as though maister Harding there had done very well, he doeth againe the like in this place, sayth he, Alexandria is not a thousand mile out of Christendome, and bicause he will appeare constant, he maketh this againe, the. 218. vntrothe, so little is he ashamed of his owne folly. And nowe what skilleth it whether it be iust a thousande mile off, or else want a mile or two of it? Is maister Harding euer the neare his priuate Masse? Yet take away two poore Ilands, Cyprus and Creta, a. 1000. mile a sunder, and either of them. 400. miles from christendome. And M. Harding cannot proue y any part of Alexandria is not a. 1000. mile from christendome, then this exact computation of miles in so needelesse a matter, may rather argue wranglyng, than proue an vntrothe.

The B. of Saris.

In the Tripartite historie, it is written thus, Gregorie Nazianzene in a little Oratorie at Constantinople συνάγωγας ἐποίησεν made assemblies of people.

Harding.

Harding.

The. 184. vntruthe. It is not written so.

Dering.

This curious inquisition about words, which preiudice no partie, which way so euer you interpret them, declareth a great want of good matter to proue the thing it selfe, which lieth in controuersie. If these words be not in the same place, yet the very allegation of the greeke text is a sufficiēt proue, they are found in the authoꝝ. And therefore if false quoting the place, be the greatest fault, let it go for me, it is not woꝝthy no answer.

The B. of Saris.

It was forbidden by many decrees, to mynister the sacrament in priuate houses.

Harding.

The. 185. vntruthe. It was not forbidden.

Dering.

Untruthes may wel grow in number, where one may be reckened so many times. Read the. 176. vntruthe.

The B. of Saris.

M. Harding hath violently, and of purpose falsified the translation.

Harding.

The. 186. vntruthe. My translation is true.

Dering.

Tell on in a circle M. Harding, and then your vntruthes shall neuer haue end. Read the. 177. vntruthe.

The B. of Saris.

The life of S. Basil hath bene set forth fully, and faithfully,

Rx. iij.

by

by Gregorie Nissene, Gregorie Nazianzene, Gregorie Presbyter,
Socrates, Theodoretus, Sozomenus, and Nicephorus.

Harding.

The. 187. vntruthe. His life is not set out fully by them.

Dering.

God be mercifull vnto vs, and when his god will, and pleasure is, deliuer vs from such wzanglers. Is not a mannes life set out fully, when it is shewed what he hath done openly in the congregation: How he hath remoued from place to place: What doctrine he hath taught: What diligence he hath vsed: What trouble he hath suffered: What enemies he hath had: Whose companie he hath frequented: What learning he hath studied: What promotion he hath gotten: How many yeares he hath liued: And what euer else he hath done from time to time openly done, or suffered: All this is declared onely by Gregorie Nazianzene in his *Monodia*, in his *Oration De laudibus Basilij*, and in sundry his *Epistles*, so that what soeuer maister Iuel saith, he alone hath done it, and that he ment so to doe, it is plaine inough, for as much as he entitleth his booke *De vita Basilij*, and yet though Nazianzene had not done so much, but all these among them, had writtten this so fully, maister Iuels words had bene true. So there is nothing here to be said for maister Harding, but either he wzangleth, or misse vnderstandeth.

The B. of Saris.

None of them was so impudent, once to make any mention of this pious tale of M. Hardings Masse.

Harding.

The. 188. vntruthe. Vincentius maketh mention of it.

Dering.

Reade this tale of Amphilochius & Vincentius his words,
and thou maist hardly think, that Vincentius, being so full
of olde wines fables, as he is, would so lightly haue passed
ouer this wonderous matter of S. Basil. Maister Harding
him selfe, who is much moze temperate in such matters of
miracles, than Vincentius is, by no means could let it
passe without much practise of his eloquence. By this it may
be thought, that Vincentius neuer knew it, or if he knew it,
he was ashamed to write it, being so manifest a lie, least he
should haue discredited his whole fardle of newes. Thus
much yet he saith, that may sound toward it, that God did
teach Basil in a vision, to offer by sacrifice with his owne
words. And upon this saying, Maister Harding aduentu-
reth the quoting of his vntruth. To discharge this, it were
vnneccessarie labour, considering the tale is so foolish, yet for
Amphilochius and Vincentius sakes, that one of them may
be founde a liar, I will a little lay these authors together.
Amphilochius saith, the next day after this Masse was
done, Basil made a golden doue to hang ouer the altar, and
he put the third part of the host into it: Vincentius sayth,
Basil being at that miraculous Masse, Columba aurea, quæ
cum sacramento domini super altare pendeat &c. the golden
pigeon, which did hang ouer the altar with the sacrament
of the Lord, did not moue thre times, as it was wont to
doe. &c. Because a certaine deacon was talking with a wo-
man. Here we see Amphilochius saith, the pigeon was made
the next day, Vincentius saith, it hong long before, ouer the
altar. And that the tale may haue one out of Vincentius of-
fice, he saith, at euerie sacring, the pigeon was wont to
moue thrice. Againe Amphilochius saith, there was no bo-
die but Eubulus, that looked in at a creuse. Vincentius saith,
there was a deacon talking with a woman, and therefore
the pigeon could not moue: and so either one of these two

Vinc. in spe-
culo. Lib. 16.
cap. 94.

In speculo. li.
14. ca. 44.

Par. 3. tit. 1.
ca. 4.

Doctours make a lie, and then Maister Harding prometh his private Passe, with a lie, or else Basil said Passe twice after his owne fashion, and then this is no vnttruth. But saith Maister Harding, Antonius doeth also report this

The B. of Saris.

Maister Hardings Amphiloehus saith, that after Basils returne from Rome, Eusebius knew him not.

Harding.

The 89. vnttruth. I assure you my booke hath it not.

Dering.

Belike Maister Hardings Amphiloehus, is but a patched booke. But if he wil go to that other at Verona in Italie, which is saide to be written in helem, there sure he shal finde it.

The B. of Saris.

Nazianzen saith, that Basil was not Bishop of Caesarea in Iulianus time.

Harding.

The 90. vnttruth. Nazianzen saith not so.

Dering.

Maister Harding in his Reuinder, saith thus. Perhaps it is true, that Nazianzen was not then Bishop of Caesarea, but yet Nazianzen saith it not. Now sure, good Reader, without all perhappes, Maister Harding is a verie wzangler, that when he can not denie the thing, yet will stick so dainely upon the words. But say M. Har. what he say wil,
both

Both Nazianzen, & al other wziters, which do speke of Basils doing, doe beare witnesse of this matter. Nazianzen repoz, *Nazianz.* seth, how vpon dissention betwene him, & Eusebius, he went *in oratione* into Pontus. And when Valens for furtherace of Arrian *de vita. Ba-* beresse, came to *Cesarea*, and bered much the faithfull, Nazi- *sily.* anzen was sent to Basil, to call him home, for the aide of the church, vpon which returne, he was reconciled to Eusebius, & in like authoritie gouerned the church. Now this being done, in the time of Valens, who was after Iouinian, and Basil, yet no Bishop, is it not then plaine, that Amphilo- chius is a lier, which sayth, Basill was Bishoppe in Iulians time, which was Emperour next befoze Iouinian? If there were no moze to say, but this, yet this would proue Maister Harding were impudent in this vnt ruth. But Nazianzen speaketh yet moze plaine, he saith, Basil was made bishop in Eusebius rōme, after the death of Valens, about the yeare of our Lozde. 380. And for an vndoubted profe, that he was no Bishoppe in Iulianustime, Basill him selfe wziteth, that he was made chiefe of the church of *Cesarea*, when the Arrian beresse was in the greatest rage, which was after that Valens hadde raised the great persecution, for it. *In Monodia* And this also thou shalt finde wzitten in Socrates. Now these authorities standing thus, as thou shalt finde them by examination, what will Maister Hardings perhaps, excuse him? Sure, that these manie vnt ruthes stande vpon no ground, but his impudent facings. *Bas. ep. 61. et 69.* *Li. 4. ca. 26.*

The B. of. Saris.

Maister Hardings Amphilo- chius saith, that Basil foretolde the death of Iulian, Theodoretus saith, it was one Iulianus Sabba, and not S. Basil.

Harding.

The. 190. vn. Theodoretus saith not that Sabba foretold it.

The. 192. vn. He saith not that Basil did not tell it.

Sf. y.

Dering

Dering.

Paister Harding bath but a little way to go, and bath yet a great manie vntuths to make. Therfore taking good bolde in time, in these wordes Sabba fozetold it, and not Basil, he picketh it two vntuths. One that Sabba tolde it not, the other, that Basil tolde it. He might with as much facilitie haue made the thirde that and is a coniunction, & should couple two wordes and sentences together. But here by the way note, that Amphiloehius telleth a fowle popish tale & an illfaured vntuth, which Paister Harding thinketh good to skip ouer for shame, and with a good courage, goeth forward, making the reader beleue, al is wel. Reade the Replie. Fol. 83. Now to these vntuthes. If Sabba dyd fozetell the death of Iulian: then notwithstanding Paister Hardings numbring, yet Basil fozetolde it not. Then here is the controuersie, whether Theodoret saith, that Iulianus Sabba, did tell it first. Then reade the place, and thou shalt finde it thus. When Libanius doeth aske of Sabba what the Carpenters sonne was now a doing, Sabba aunswereth, that the maker of the worlde, whome he in mockage dyd call the Carpenters sonne, was making sandaplam, a beere. to carie dead bodies, and sone after the Emperour dyed. Then it foloweth in y next chapter, that the same day that Iulian died, Rescivit cecidisse, Sabba knew he was dead, and tolde it vnto his felowes. Now iudge who was the first teller of these newes, befoze the Emperour was dead, Sabba tolde Libanius his beere was a making, & the same daye that he died, he tolde it abroad. Now Basil being then not present with the Emperour, as likewise Sabba was not, but did know it miraculoussie, how could Basil tell it befoze him. No doubt, good Reader, when Paister Harding made two vntuthes of this, he had either slender iudgement, or he is yll choise.

Theodoretus
li. 3. ca. 24.

Dering

The B. of Saris.

Maister Hardings Amphilocheus saith, Nazianzen was present at Basils death. Nazianzen him selfe saith, he came afterwarde.

Harding.

The 193. vnt ruth: Nazianzen saith not so in his *Monodia*.

Dering.

Maister Harding saith in his reioinder, he will not denie, that this is true. Reade his booke, & is not this a strange matter, y^e he noteth that soz an vnt ruth, which he will not denie, but it is a truth. If he haue no thing to say, but that it is not in his *Monodia*, what skilleth it, so the thing be truely reported, whether the place be noted at all or no? I doe easely graunt, that Maister Iuel may be well deceiued in keeping iust reconing of booke, and chapters, but that is a slender fault, when he reporteth all, that is written, truely. Now to proue that this is true, and that Nazianzen was not at Basils death, it is manifest that he was at *Arianzum*, his owne patrimonie, and made his Epitaphe, and oration vpon Basil, one whole yeare after Basil was dead. And when he hadde done, he went home againe, as it is sufficiently proued by Grigorie Nissene. And Gregorius Presbiter doeth witnesse the same, that Nazianzen came long after that Basil was dead, thus graunting that it be not founde in Nazianzens *Monodia*, yet by other good witnesse, Amphilocheus is proued a lier. Now for misnaming the place, alleging the authoritie truely, I shall neede to make no longe aunswere. The fault is so small, that it doth excuse it selfe.

The B. of Saris.

Maister Hardings, Amphilocheus is so impudent, to say Nazianzen came in all hast, and saw the blessed bodie, and fell vpon it, when it was buried.

Scij.

Har-

Harding.

The.194.vntruth. Amphilocheus saith not, he fell vpon him vwhen he vvas buried.

Dering.

In this vntruth is nothing but a little wzangling, about this saying, when he was buried. Which wordes whether they be in Amphilocheus or no, I meane not yet to go to Verona and loke. Sure it is, he could not fall on him, when he was couered with moulde, and sith the matter is no weightier, let it rest for me. Now Maister Harding skippeth ouer one other lie, and maketh no defence of Amphilocheus wziting it, but leaues that altogether vntouched, for a testimonie, what him selfe thinketh of Amphilocheus. After all this a doe about him, he giueth him ouer, with this round conclusion, be he as he is, I neither defend him, nor condemne him, he is ashamed any further to defende him, because he is a shamelesse lier, and yet he wil not condemne him, because he maketh a tale for Maister Hardings Passe. In the meane season, we haue some gesse what the autho: is, when his great friendes dare not defend him. Now Maister Harding skippeth ouer two leaues at once, and so draweth to an ende.

Reioind.fol.
267.

The B. of Saris.

Chrysostome saith, some are called, and some are brought to re-
ceiue with the Priest. diuif. 34.

Harding.

The.195.vntruth. Chrysostome saith not so.

Dering.

If M. Harding did now begin his wzangling, it were peraduenture requisite moze at large to blame it, but be-
cause

cause it is common, y reader I trust, is alreadie soze warned
to beleue nothing that he saith, without some other wit-
nesse. Wherefoze his credit being thus broken, & the pzoofe
of this vntruth being so slender, there is no great daunger
least any man should take hurt by it. I will omit therefoze
further pzoofe of Maister Juels saying, and I onely require
to consider this maner of vntruth. Thus Maister Juel al-
leageth Chrysostoms woordes. Some are called, some brought
to receiue with y priest. That is not so, saith Maister Har-
ding, they are not called to receiue with the Priest. This
then must be iudged by Chrysostome, he writeth thus. The
Deacon standing bpight in the sight of all the people.
et. Some he calleth, to communicate, and some he putteth
off. Now how can any indifferent man say, that Maister
Juell misreporteth these woordes? But so it is, Maister
Harding hath shut from him all indifferencie, and doeth let
affection miserably blinde his vnderstanding, and by that
meanes, hath espied this vntruth, and the vntruth is, that
Chrysostome hath not these woordes, with the Priest, but
they are Maister Juels owne addition. But what meaneth
he? Doth he think the people did receiue without y priest?
oz if they did not, when Chrysostome saith, they were called
to receiue, how is it vntrue to report his saying, they we:re
called to receiue with the priest? Doe these vntruths neede
many woordes to iustifie them? oz were not silence the best
aunswere to so great folies? Let the Reader iudge.

*Ad pop.
Ant. homs.
61.*

*Reioind. 10.
281.*

The B. of Saris.

If no bodie receined, then is it not true, that some receined.

Harding.

*The. 196. vntruth. Chrysostome saith not that, some recei-
ued.*

Sf. iij.

Dering

If the last vntruth, were not woorth the noting, then what stoze hath he, that is saine to number it twice? Yet so it is, this purposed number hath diuised M. Harding to such inconuenience. The former vntruth was; Chrysostome said not, some receiued with the priest; this is, he saith not some receiue, if he would make the third, that some receiue not with, it had euen as good reason as either of these. But let these vntruthes alone; they cannot doe much harme. Onely I must admonish thee, that after this long add with Maister Iuel, Maister Harding for his exercise, will fighte little with him selfe. Here he saith, that Chrysostome saith not, that some receiue, yet out of this same place of Chri-

sofome alleaging these woꝝdes; Cum timore dei, et fide, et dilectione accedite, he doeth english them thus; come you vp to receiue, with the feare of God &c. These cōtrary sayings without one vntruth, cannot be reconciled. If there be wel translated it, come vp to receiue; then this is no vntruth. If this be vntrue; then that was a false translation. One of these can not be denied.

90 *The faith, the people in the Cities were daylie taught by sermons.*

The.197.vntruthe. I say not so,let my booke be iudge.

Paister Harding by like, both say, and vn say, and careth not, what he say. These are his verie woordes. Now if Christome had cause to complaine of the peoples slacknesse in that great, and populous citie of *Antioche*, where the scriptures were daily expounded, and preached, &c. And here I say as

Divis 34.

say as Maister Harding saith, let his booke be iudge. And why then is this vntruth scozed vp with other? Would he haue vs think, that this preaching were onely in *Antioche*, and no where else? This might well be, if papistrie hadde ben then in vze, and preaching not regarded. But to think it of that world, in which god religion flozished, and Gods word was plentiful, it is an vncharitable gessing. Thus much I speake, graunting Maister Hardings wordes, that in *Antioche*, the people were daily taught. And then if it were so, the same vse had ben likewise kept in other cities, so Maister Hardings owne wordes going for true, this can be no vntruth, but how true those wordes are, Maister Jewel doeth sufficiently proue, reade his Replie, he doeth alleage Chrysostomes owne wordes, to proue, that in *Antioche* they had sermons but once a weeke, and therebpon he saith further, thus.

The B. of Saris.

I note this, not for that I mislike of daily preaching, but for that vntruth so boldelie presumed, should not passe vntouched.

Harding.

The. 198. vntruth. It is no vntruth.

Dering.

I am sozie to trouble the reader, with aunswering to so vaine vntruthes, but so it is, if nothing should be said, they would be thought of some force. Maister Harding vseth this reason, to proue his priuate Masse. In *Antiochie* there was but a verie few to communicate sometime. Therfore in the countrey belike there was priuate Masse. Of this argument, Maister Jewel saith thus, to aduaunce the citie, & to abase the countrey, he saith, in cities they had dayly sermons, but this is vntrue. For in *Antioche*, they had not so. Now rise M. Hardings two vntruthes .i. I say not they

Et. i.

were

were taught so in cities. 2. They were taught so in *Antioche*. Who could haue scraped out these vntruthes, but he? Or what force is there in them? For this second vntruth, where he still affirmeth, they had dayly preaching in *Antioche*, that is a very false lie, and yet how impudently doth he persist in it.

The B. of Saris.

Yet saith Maister Harding, in small countrey churches, either the Priest let cease the dayly sacrifice, or else he receiued alone.

Harding.

The. 199. vntruth. I say not so. This is altogether falsified.

Dering.

I pray God, Maister Harding be not altogether without grace. He so vnreuerently speaketh euill of authoritie, so boldly denieth his owne sayings, that his cause is much to be feared. Marke here Maister Juels wordes, I will lay M. Hardings wordes with them, then iudge whether here be any vntruth. Thus he writeth, of such countrey churches, it must be sayd, that either the sacrifice ceased. &c. Or that the memorie of our Lords death was oftentimes celebrated of the Priestes in the daily oblation, without tarying for others to communicate with them. Marke now how Maister Juel chaungeth these wordes, either the daily sacrifice ceased, saith Maister Harding, either the priest let cease the daily sacrifice, saith Maister Juel. What is here falsified? If it dyd cease, the Priest ceased it. For, I trow, the lay man might not say Masse, if he would. The other pcece of Maister Hardings saying is this, or else the memorie of our Lords death was often times celebrated of the priestes, in the daily oblation without tarying for other to communicate with them. These many wordes, because ostendous writting, Maister Juel reporteth this, or else

Dinif. 34.

the priest received alone. Now iudge of this place, which Maister Harding saith is altogether falsified, and praye that Maister Harding may once haue eyes to see. The. 200. vntruth. Here Maister Harding noteth an vntruth in the margin, that is not in the text. When he telleth vs what it is, we will better examine it.

The B. of Saris.

The Masse, that is so glorious, can neither be founde in churches, nor chappels.

Harding.

It is found both in churches, and chappels.

Dering.

It is not yet found, neither in church, nor chappell, within 600. yeares of Christ.

The B. of Saris.

Thus saith Chrysostome, if thou stand by, and not receine, thou art malapert, thou art shamelesse, thou art impudēt. 2. thine eyes be unworthie the sight herof, unworthie be thine eares. 3. O thou wilt say, I am unworthie to be partaker of the holie mysteries: then art thou unworthie to be partaker of the praiers. 4. Thou maist no more stay here, than an heathen, that uener was christened.

Harding.

The. 202. vntruth.
vwordes.

Chysostome doeth not say these

The. 203. vntruth.
then vnchristened.

Chrysostome saith not then an hea-

Dering.

Sure good Reader, the numbring of these vntruthes,
Et. ij. is

is verie straunge, here is one. Chrysostome saith not these wordes, an other he saith not, then an heathen. &c. I would faine know here in the first vnt ruth, what Maister Harding meaneth by these wordes. If he meane the whole sentence, why maketh he an other truth? If he meane all the sentence going befoze this latter vnt ruth, why doeth he not make of it thre seuerall vnt ruthes. For it is distinguished into thre seuerall sentences, or if he think, but one of those sentences is false, why doeth he not tell vs which it is? Certaine it is, Maister Harding did know, that these former partes of this allegation, were all true. Yet bicause they had so many members, he thought he might conuey one vnt ruth verie well amongst them. For the truth of this allegation, reade S. Chrysostome. hom. 3. ad Ephe. and thou shalt beleue thine owne sences. I will alleage for thee certaine wordes. Reade y place, thou shalt finde moe. Thus he saith of those, that are by, and will not receiue. 1. Tu vero impudenter astas thou standest by verie impudently. 2. quisquis mysteriorum particeps non est, impudens est, et improbus si adstat, he that is present, and will not communicate, he is impudent, and wicked. 3. Indigni sunt videntium oculi, indignae aures, thine eies are not woorthy to see it, thine eares are not woorthy to heare it. 4. Nihil hic tibi qua, catechumeno, plus licet. Thou hast no moze to do here, the catechumeni, they that are vnt christened, and not yet brought to the perfect faith of Christ, & here is this second vnt ruth also proved. Marke now these wordes, and see whether Maister Iuel report any thing that Chrysostom saith not. The Maister Harding with shame enough, hath noted these vnt ruths, and, for his these wordes, except he meane his owne wordes, here can be none found that are not in the autho. Ad. Eph. hom. 3. and make but little for his Masse.

The B. of Saris.

Chrysostome saith, in vaine doe we come to offer the daylie sacrifice, in vaine doe we stand at the alter, meaning thereby as may appeare,

M. Hardings Reioinder. 197

appeare, that if he saide priuate Masse for lacke of companie, it was in vaine.

Harding.

The. 140. vntruth. These are not Chrysostomes vvordes, nor this his meaning.

Dering.

Here M. Hard. seemeth to be somewhat moze liberall in numbing his vntruths, he might well haue made two vntruthes of this, one, these are not Chrysostomes woordes, another, this is not his mening. Sure he is not wont to let go such aduantage, but peraduenture he saw here so little hope, that he would be content with one vntruthe, quietlie. Yet because we defende the truth, we may not allow him that. First, for Chrysostomes woordes, thus they are, Frustra habetur quotidiana oblatio, frustra stamus ad altare. In vaine doe we offer the daylie sacrifice, in vaine doe we stande at the altar. Here is this vntruth verified concerning the woordes, say Maister Harding what he say will. If these be not the woordes, then accompt me for a lier. If they be the woordes, then iudge of the vntruth, as touching the meaning of these woordes, were it not for Maister Hardings faultfinding, it should sure haue escaped without blame, he saith, the meaning is this, it is in vaine, as touching the people, not as touching the Priest, this meaning is untrue, for Chrysostome saith, Frustra stamus, we that be the ministers stande there in vaine. But for my parte, I would this distinction were good, then we should know thoroughly, what merchandise these Masses were. Saith M. Harding they are in vaine for the people except they come and receiue. Good Lorde, how do they then mock the people that teach them to come dayly, and gaze vpon their Masses, blessed be truth, that breake out. All priuate Masse is ill, and all Masse gasers doe wickedlie, the frute of Gods sacraments are not applied,

Hom. 3. ad Eph.

Reioind. fo. 289.

It. iij.

to

to those, that will not come, and be partakers of them. If Maister Harding haue lost so much of his cause by noting one vntruth in this place, what would he haue done, if he had noted a couple?

The B. of Saris.

Here Maister Hardyng seeing that his Masse, euen by his owne testimonie, is shrewdly crackt, assayeth to salue it as well, as he may.

Harding.

The. 205. vntruth. I see not, that the Masse is crackt.

Dering.

In this vntruth, we haue two things to note, Maister Hardings sight, and the cracking of his Masse. As touching his sight, I can say little. But I doe easely beleue it is not verie good. There are a great many authorities in this first article, which he can not see to aunswere one whit, sometime two, or three leaues together, in which he can not see to confute one word. His owne writings are so full of darkness, and cloudes of errors, that he can not see to come nigh the truth, and yet in this great shadowe of his eyes, he proueth effectually the common prouerbe, who is so bold as blinde bayard? For the cracking of his Masse, he can say but little, onely in defence of that mishapen trumpet, he useth vncomly language against the Bishop of Sarisburie. But how can a wicked cause be better defended, than with euill speaking. For his Lady Missa, she is as she is. Thanks be to God for the victorie, she is well crackt of late, she hath glorified hir selfe, and liued in pleasure, she hath ben full of triumphes, & signes of victorie, she hath dwelt carelesse in hir fenced cities, she hath said in hir heart, I am, & none else, I am no widow, & I shall see no mourning. Now whether this glorie be yet crackt, or no, and these proude peccocks feathers fall downe, hir owne heauie lookes doe sufficiently wit,

Witnesse. Hir widowhed commeth fast vpon hir, and manie of hir louers are run away, hir owne barrenesse increaseth daily, and hir childzen war few in number, the multitude of hir diuinations haue bzought euill vpon hir, hir fornications, and idolatries haue seperated betwene God, and hir. And can Maister Harding yet think, that his Masse is still vncracked, hir dominions were verie large, & wide, and hir kingdomes plentifull, hir buildings were costly, & verie sumptuous, and hir cofers rich, hir apparell was gorgeous, & of nedel woꝝke, set out in most pleasant colours, hir ornaments of inameled golde, bewtisfull with manie iewells, and pꝛecious stones, and soꝛ the full measure of hir accomplished gloꝛie, she had the Pꝛinces of the earth to minister hir cuppes vnto hir, Kings to be hir waiting seruants, and Emperours to hold hir foteſtole. If this estate were yet in hir wouſted royaltie, then might Maister Harding well say, that his Masse were not cracked. Now ſeing all is loſt, hir buildings are pulled downe, hir foꝛtreſſes battered, hir treaſuries ſpoiled, her eſtimation loſt, and ſhe hir ſelfe ſet without the quire, we giue thanks vnto God, that hath giuen this victorie, and we are ſozie ſoꝛ Maister Hardings blindneſſe, that can not yet ſee how his Masse is crackt.

The B. of Saris.

If none communicate, yet ſaith he, the Maſſe is not vaine in it ſelfe, but onely as touching the people, that will not come.

Harding.

The.206.vntruth. I ſay not ſo.

Dering.

Here M. Hard. willing to ſtop that great inconuenience,
Et.iiij. that

Reioind. fol.
260.

Dist. 50. et
purgabit.

In canone.

that riseth of his. 204. vntruth, maketh a flat deniall of his owne wordes, and lest this contrarietie should breed any pece of discredit, he goeth about with a distinction to salve the whole matter, whereby he hath got this double commodity, a plaister for his Masse, which before he hadde wounded, & an vntruthe to make vp his proposed number. And his distinction is this. I say not y^e the Masse is in vaine, but that the oblation is in vaine, making a great difference betwene his Masse and oblation. But this matter doth not so well thriue, as Maister Harding wēneth his Masse and oblation must needs be both one, else how could his Masse be saide to be a sacrifice propitiatorie for quick, and dead, with the sacrifice can onely be ment by the oblation. But let vs take Maister Hardings wordes, as they are. The oblatio, saith he, is in vaine to the people, that will not come. Here he speaketh not onely against his companions, but against the Pope, and against his Masse booke. The decreē saith the oblation is good, that is offred for Iudah and Ierusalem, that is for them that cōfesse the Lord. And the masse booke saith, Hanc oblationem offerimus pro ecclesia tua sancta catholica. We offer this oblation for the whole catholike church. Yet saith Maister Harding, this oblation is in vaine. If he him selfe will thus speake against Pope, and portus, he may peradventure, crack his Masse, ere he be ware. But it is well. We take that Maister Harding graunteth, except the people receiue, the celebration, or sacrifice made by y^e priest is in vaine, so his priuate Masse is quite condemned.

The B. of Saris.

If Maister Harding will stand vnto the authoritie of Chrysostome, let him not dissemble, but speake plaine vnto the people, as Chrysostom spake. Let him say to thē that come to heare his masse, if ye receiue not, ye are shamelesse, ye are impudent, you are not worthie to be partakers of the common prayers. Depart you from
the

the Church: ye haue no more place here than Turks and heathens: your eyes be vnworthy to see these things, vnworthy be your eares, our Masses can not profite you, they are not meritorious for you, they please not God: they prouoke his anger, they are all in vaine, This is Chrysostomes sense, and plaine meaning.

Harding.

The.207.vntruthe. These are not his words.

The.208.vntruthe. Nor his meaning.

Dering.

Here I must craue of the indifferent Reader, to note this manner of quoting vntruthes. Of these very words of Chrysostome, befoze he made two vntruthes. the.202.and.203. Here of them all he maketh but one. Yet if there be but one, now there was but one afoze, and so one vntruthe is made thre. Againe, befoze he made no vntruth as touching the meaning: now he maketh one. Yet if there be one now, there was one afoze, & so of two vntruthes, which is very vnlike, he will number but one, againe in the.204. vntruthe, he maketh but one vntruthe bothe of the words, and meaning, here seuerally he maketh one of either: this diuersitie of gathering must needs shewe a matter of little waight. Now as touching these two vntruthes, and the wordes here saide of maister Iuel, he neither saith, nor meaneth that they are al in Chrysostome. But alleaging certaine, as is shewed in the.202. vntruth, he here addeth more. For example to shew the passing priestes how they should speake vnto the people: What, troveth maister Harding to perswade the people, that maister Iuel maketh Chrysostome to speake of their Masses: Here in these words the Masse is plainly named, yet y god father did neuer know what suche spirituall whoredomes did meane. And yet here M. Harding to cary away the readers vnderstanding, in his railing spirite he speaketh great blasphemies against Gods electe, and calleth him the forerunner of Antichrist, whome

Ab. j.

God

God hath appointed one to be an over runner of the Romish Idolatries. But God be praised in all his saints.

The B. of Saris.

Now let us examine this invincible argument, wherewith every childe, as Maister Harding saith, is able to prove the private Masse.

Harding.

The.209.vnt Ruthe. I say not so, let my booke be iudge.

Dering.

Diuis 34.

These are his words of this most evident place of Chrysostome: every childe is able to make an invincible argument against master Juel for the private Masse: these are his very words, I say, as he saith, let the booke be iudge, and he that is found a lier, let him have the blame.

The B. of Saris.

This is M. Hardings argument. The sacrifice in Chrysostomes time, was daily offered. But many times none came to Communicate. Ergo, there was private Masse. Heere the Maior is apparant false, the Minor is proved at adventure.

Harding.

The.210.vnt Ruthe. The Maior is true.

The.211.vnt Ruthe. The Minor is well proved.

Dering.

In the.133.vnt Ruthe maister Juel proved by S. Augustine, that in some place the people received every day, there maister Harding dothe note that for vnt true, heere maister Juel proveth by S. Augustine, that in some place they received not everie day. Where likewise maister Harding noteth this

this for vntrue. And yet howe can bothe these be vntrue & more circumspect behanioure in so false dealing hadde bene necessary. Now as touching bothe these sayings of maister Iuel, that somewhere the people did receiue euery day, somewhere only on certaine dayes, let S. Augustines wordes be witnesses. Thus he wyrteth. The Sacrament of the body of Christ, is receiued somewhere euery day, alicubi certis interuallis dierum, somewhere on certaine dayes only. As long as this authozitie may stande for good, maister Iuels saying hath a good warrant. And though it were not good, yet maister Hardings two vntruthes must needes one ouerthzow another. As touching this other vntruthe, that none came to receiue with the priest, see whether it be proued at aduenture or no. Thus maister Harding saith, if there were but selue to Communicate in that great, and famous Church of Antioche, what may be thought of a thousand lesser churches. &c. Nowe whether this profe be at all aduentures, and a bare gesse, it is sone indged. Concerning Chrysostomes authozity here, read the Replie.

*Aug. in
Ioh. tract. 26*

Diuis. 34.

Fol. 38.

The B. of Saris.

As for the Maier it is plaine by the 6. councell of Constantinople, by S. Augustine upon S. Iohn, by S. Basil, ad Caesariam patritiam, by the Epistle of the councel of Alexandria in defence of Macarius, and by the councell of Laodicea, and by sundry other authorities to that purpose before alleaged, that the sacrifice was not daily offred.

Harding.

The 212. vntruthe. S. Augustine hath the contrary.

Dering.

If S. August. speake contraries, he is sure the more to blame, but

Ab. 11.

but who saith not by S. Augustines plaine wordes in this former vntruthe alleaged, that where he saith the sacrifice is daily offred, it is to be ment of certaine places, not of all. This vntruthe is directly contrary to the.83.133.145.156. vntruthes. But what skilleth that, where M. Harding may be beleued? Here note that all these other authorities are cōtrolled, and yet notwithstanding M. Harding presumeth vpon his vntruths. Sure the number was appointed too large, that coulde not be made vp, without suche soule shifts.

The B. of Sarisb.

Maister Harding saw that this is but a slender prooffe: Chrysostome ministred euery day, therefore he receiued alone.

Harding.

The.213. vntruth. Maister Harding could not see that in Chrysostome, vvhich Chrysostome hath not.

Dering.

What M. Harding saith only, M. Harding knoweth. But what a sonde vntruthe here is quoted, that I trow euery mā may witnesse. Thus saith M. Fiel, M. Harding saith this is but a slender prooffe, master Harding saith, he can not see it in Chrysostome. In deede that is true, who saith it is in Chrysostome? He was too well learned to make such lose argumētts. I would faine heare of some of M. Hardings friends, how he could excuse this vntruthe, and what it meaneth.

The B. of Sarisb.

M. Harding hath deuised a way how two priests, saying their Masses in diuers countreis, may yet Communicate together in breaking bread.

Harding.

The.214. vntruthe. I doe not say they can communicate in breaking bread.

Dering.

This vntruthe was numbred once befoze. Reade the.107. vntruthe. There are M. Hardings plaine words. What he meaneth heere againe to reckon this vntruthe, saue onely for numbers sake, no man I trow knoweth. And yet how fondly, and with what a blinde distinction he dothe it, it shall not be a misse to tell thee. He saith heere, they doe not breake bread together. But saith he, they participate of one bread, and communicate together, be the distaunce betwene them neuer so great. This plain saying he hath in his Reioinder, intermingled with a few other words. Read the place. Now if maister Harding do thus vnderstand M. Juel, as if he ment that two priestes many miles a sunder might breake the same loafe: that imagination is too grosse, and no wise man wil allow it. If he meane any spirituall breaking, then his owne words allowe the saying for good, then this vntruthe proueth nothing against M. Juel, but reproueth M. Harding either of folly, or else of falshood.

Reioinder.
fo.300.

The B. of Saris.

Lay people, women, sicke folkes, and boyes, are brought in to proue his Masse.

Harding.

The.215. vntruthe. They are not brought to proue the Masse.

Dering.

Maister Harding is very nigh at an ende, & his number is not yet ful. Therfoze being enforced to take vntruthes as he may, he is lighted on suche a place, as he could not light on a worse. This vntruthe is reckened. 6. times befoze, the. 87. 101. 126. 128. 129. and now the. 215. It had bene requisite to haue ben better, that should serue so many turnes.

Uv. iij.

The

The B. of Saris.

Heere he brought in a company of petie Doctors, all of doubtfull credite.

Harding.

The.216.vntruthe. They be not of doubtfull credite.

Dering.

Now we be at the bottome of these vntruths, M. Harding is faine to draw out dregges, and all. There was inough said befoze of Amphilochius, and his fellowes, and some of them M. Harding had quite turned, and that he would neither defend them, noz condemne them. But now necessity doth make him breake his promise, rather than he shold lose an vntruth, they must be all of good credite againe. They that list, let them so accompt them.

Reioinder.

Fol. 267.

The. 194.

vntruthe.

The B. of Saris.

This matter is made good by visions, dreames, and fables.

Harding.

The. 217. vntruthe. I proue it not by dreames.

Dering.

Here saith M. Harding this tale of Amphilochius is neither dreame, noz fable, but it appeared vnto him good authoritie. Yet he saith befoze, that whether it be a vaine fable, or a true story, he wil not determine wel, let this contrarietie goe. Whether it be a fable or no, iudge thou. Here further as touching maister Hardings Philosophy in so exacte defining of dreames and visions, because he taketh vpon him to control a better Philosopher than him self. And in this word, dreame, will haue the force of his vntruthe, saying it was a vision, and no dreame which S. Basil saw, that distinction is more curious than

Reioinder.

Fol. 300.

Reioinder.

Fol. 262.

than learned, for the two Greeke words *ὄνειρος* and *ῥαυα*, that is a dreame, and a vision, doe bothe signifie those things which be true, vnlesse he wil say, that a dreame dothe signifie more largely, then *ὄνειρος* or somnium, and yet if it doe, a vision must needs be a dreame, though euery dreame be not a vision, so this vntruthe by no meanes can be iustified.

The B. of Saris.

He hath made searche for his Masse at Alexandria in Egypt, at Antioche in Syria, at Casarea in Cappadocia, a thousande miles beyonde Chrystendome.

Harding.

The. 218. vntruthe. These cities are not a thousande miles beyond Christendome.

Dering.

This vntruthe was not worthe twice numbring. Read the 183. vntruthe.

The B. of Saris.

Because he had no hope to speede in townes, he hathe sought out little churches in the countrey.

Harding.

The. 219. vntruthe. I haue proued that the Masse was celebrated in townes.

Dering.

This vntruthe is sone gathered, but when M. Harding dothe proue it, not only maister Iuel, but all other, that impugne their superstitious vanities, will sone subscribe. In the meane season he must not builde by his vntruthes with suche sayings, as we openly maintaine bothe in worde, and writing.

Vv. iiii.

The

The B. of Saris.

Likewise S. Paule willed one to waite for an other in the holy ministracion.

Harding.

The.220.vntruthe. These words are not ment of the ministracion of the Sacrament.

Dering.

1.Co.11.33.

Reioinder.
fol.99.

These words of S. Paule goe very nighe M. Hardings priuate Masse, and therfore it behoueth him for his Masses sake, to stande stiffely in it, that they belong not vnto the ministracion of the Lords supper. For if they doe belong vnto it, then no doubt M. Hardings Masse is a linke of iniquitie, that is so contrary vnto S. Pauls words. Now for better discussing of this, bicause in tryng it this priuate Masse shall be better knowne, let vs examine S. Pauls wordes. Thus he saith. Therfore, my brethren, when ye come together to eate, tary one for an other. This saith M. Harding, is to be vnderstand of certaine Church feastes, which they had, called ἀγapai, and not of the Communion, and as though this were not said with shame inoughe, he saith in an other place, that in that chapter, S. Paule dothe not rebuke them for the manner of ministring this Sacrament, but for their abusing of their church feastes. Now for profe of this interpretation, he onely alleageth the bare names of Chrysostome and Theodoretus, and this is al he can bring. Read Reioinder. fol.306. Now let vs see againe what on the other side may be said to proue that S. Paule meaneth of the ministracion of the Sacrament. And this we may see bothe by the testimonie of all the old Doctors, and most vndoubtedly by examination of the place it selfe. Athanasius applieth all that place to the Communion in plaine words, Occumenius saith only the Lords supper is there spoken of, and vpon this place inuicem expectate, tary one for an other,

other. Thus he writeth. Itaque: Quamobrem. Ne indigne corpus domini, & sanguinem participare probemini. Therefore saith the Apostle. Wherefore: Least you should be proued to participate the Lordes body, and blood vnworthely. By this Docto^r he receiueth vnworthily, that in the congregation receiueth alone. Theophylacte a later wyter vpon the same place, saith: Why should we pray our selues? Quia haudquamquam meritò id mysterium sumunt multi, bicause many do receiue that myserie nothing worthely. By all these Docto^rs this place is ment of the Communion. S. Ambrose saith: If any man be impatient, domi terreno pane pascatur, Let him eate earthly bread at home. And againe, we come to gether, vt multorum oblatio simul celebretur, that the Oblation of many might be made together. But S. Ambrose calleth not prophane meats, suche as their common feasts were, either heauenly bread, or our oblation. S. Chrysostome saith, qui hoc non faciunt, indigne communicant, they that tary not one for an other, doe communicate vnworthily. And heere againe, we see this Docto^rs minde of priuate Passe, or as M. Harding wil haue it, of the priestes sole receiuing. Beda saith likewise, alleaging S. Augustine. Ad Ianuar. Epist. 1. that this, which the Apostle writeth in this place, is ment of the Communion. S. Ierome also dothe so enterprize it. Read all these vpon the 11. chapter of the first Epistle to the Corinthians. Of the same minde are also Augustine, Basil, Gregorius Romanus. And if thou rest vpon the auctoritie of men, examine all the olde Docto^rs, that haue written vpon the same place, & not them only, but suche as are of yonger age, as Thomas, Scotus, Lyra, Hugo, gloss. ordinaria, and suche other. They all agrée: this saying of S. Paule, tary one for an other, is ment of the Communion, Dionysius Carthusianus on the same place speaketh very plaine, when ye come together to eate, saith S. Paule. Panem coelestem, saith Dionysius the heauely bread, videlicet corpus Domini, that is to say, the body of the Lord. And Nicholas of Gorram vpon these wordes, tary one for an other,

wyteth

Ex. j.

*Aug. de sal.
docu. cap. 33.
Bas in reg.
cōt. q. 310.
Greg. exposi.
in. 1. Sacu.
lib. 2. ca. 10.*

Reioinder.
Fol. 92.

1. Cor. 11. 18.

wryteth thus. Docet modum in hora communionis ordinate accedendo, he teacheth howe to come orderly in the time of Communion. What plainer authoritie can there be, than these? Who saith not that all antiquitie haue vnderstande S. Paules words of the Communion? If thou search them, thine eyes shall be thy witnesse. Yet saith maister Harding, (as he were priuiledged, without blame or discredite to speake what he would,) that Martyr, Caluine, Cranmer, and suche other, haue deceiued maister Juel: but it is wonderfull to see howe he speaketh against the truthe, the Lord knoweth whether against his owne conscience. Read the Replie. Fol. 94. thou shalt further see, how in the Communion, the people came together. But as touching this place, bicause the spirite of God is not tied to any man, or age, we will leaue our witnesse, and examine the place. First, S. Paule blameth them, bicause they come together, not with profite, but with hurt. And then teaching how they ought to come together, and in what sorte to haue their meetings, he teacheth them by the example of our sauioꝝ Christ, and his doctrine: saying, that which I haue receiued of the Lord, that I haue deliuered vnto you, that Iesus Christ in y same night y he was betrayed, toke bread. &c. making a full description of the Lords supper: whereunto be adiopneth for this cause, many of you are weak. &c. *ἀδύνατοι* For this cause, which is the vnderly receiuing the communion. Yet saith M. Harding, it is ment of their feastes. After this it dothe folow in Paule: Wherefore my brethren, when you come together to eate, tary one for an other. Now if this be not yet plaine inough, that he meaneth of the Sacrament, then looke what foloweth. an vndoubted pꝛoofe of the whole matter. Least saith S. Paule, you come together to your condemnation. Is this at any time pronounced of any manner eating, but of the vnworthy eating of that blessed sacrament? Yet for the priuate Masse sake, this plaine scripture must be denyed, and impudently wrested into a straunge sense. And marke here how maister Harding would haue S. Paule reason,

son, the wordes before are plaine of the Lordes supper. Of those wordes S. Paule concludeth: wherfore my brethren. &c. Then by maister Hardings meaning, S. Paule should reason thus: A man must prepare him selfe to receiue the Communion, Ergo, they must tary one for an other, at their common feastes: such lose arguments, the spirite of truth doth not vtter. But suche is M. Hardings fashion, he dothe not consider how he wresteth Gods scripture, while he thus defendeth his vngodly Passe.

The B. of Saris.

The like decrees are found vnder the names of Calixtus, Anacletus, Martinus, Hyllarius, and others: by which it is certain that the whole church then receiued together.

Harding.

The.221.vntruthe. It is not certaine by those decrees.

Dering.

See the.151.vntruthe. It is the same in effecte, that this is. But let vs see heere also, how truely M. Harding speaketh. It doeth not appeare by these decrees, saith he, that all receiued together: this shall be best tried by the wordes of the Decrees. Calixtus saith thus. When consecration is done, let all communicate, which will not be excluded out of the Church. Anacletus hath the very selfe same wordes, but how it cometh to passe, let the Decretal epistles see, that haue this agreement very often, and yet it is very straunge, that diuers menne should speake the same wordes. Hyllarius saythe, if thy sinnes be not so great, that thou must be excommunicate, thou must not seperate thy selfe, from the body and bloude of the Lorde. Martinus sayth. If any man heare the scriptures readen, and of a superstitious minde, doe thinke he should not Communicate, lette him be excommunicate:

De cōs. dis. 2. peracta.

De cōs. dis. 1. Episcopus.

De cōs. dis. 2. Si non.

De cōs. dis. 2. Si quis.

Luxuria, vnde glossam.

Ex. ij.

now

now iudge whether these decrees teach, that the whole church should receiue together. *P. Harding* can answere nothing, but bringeth two distinctions, one olde, one, which we had before in the. 151. vntruthe, an other he maketh more to answere *Pope Hilarie*, and that is this, where *Hilarie* saith: If he be not excommunicate, let him not abstaine from the sacrament. *We* may abstaine, saith *P. Harding*, sacramentally, though not spirituallly. If these distinctions may be allowed, ther is no authoritie so good, but let *P. Harding* slip, and he wil answer it. But *S. Paule* saith, take heed & no man spoile you through Philosophy, and vaine deceit.

The B. of Sarisb.

Chrysostome saith, we are all of one worthinesse to receiue the mysteries.

Harding.

The. 222. vntruthe. He saith not so.

Dering.

These are *Chrysostomes* words. Est autem ubi, nihil differt sacerdos a subdito, vt quando fruendum est horrendis mysterijs. Similiter enim omnes, vt illa percipiamus, digni habemur, there is a time saith he, when the priest dothe differ nothing from the lay man, as when they must enter the dreadful mysteries. For we are all accounted of like worthinesse to receiue them. And that we should not doubt of his meaning, he maketh afterward a long discourse to proue this same. Yet saith master *Harding*, it is false, it is vntrue, *Chrysostome* saith not, we are all of like worthinesse to receiue the mysteries. And what saith he else? Now doeth *P. Harding* otherwise interpret him: Forsooth saith he, these words, similiter omnes, vt illa percipiamus, digni habemur, must be thus Englished: We are accounted worthy of the selfe same things in like sort, not we are all of one worthinesse to receiue them. Who hath hearde one

One in so graue a matter, speake so childishly, the very words of Chrysostome, vt percipiamus, he wil not haue Englished as they lie. And bicause *¶* Iuel doth so English them, (suche is his impudencie) he notes it for an vntruthe. But suche to whome God hath giuen the spirite of knowledge, and truth, they will confesse how he doeth wrangle: and if he haue any grace himselfe, as oft as he rememb'reth these vntruthes, he wissheth they were againe vnder his file.

The B. of Saris.

Missa in the time of Tertullian, and Cyprian, was especially applied vnto the Communion.

Harding.

The.223. vntruthe. It is not so, as you meane.

Dering.

¶ Hard. harpeth much on *¶* Iuels meaning. But vntruths must not be built vpon gesses. Read the.169. vntruthe.

The B. of Saris.

Catechumeni were present at the Communion, till the Gospell was done.

Harding.

The.224. It was not the Communion, they were present at.

Dering.

I graunt it, wrangle on: *¶* Iuel confesseth when the Gospell was done, they were bid depart, what a single vntruthe is this: What troweth *¶* Harding we doe not know, that that part of seruice, which they heard, was called *Missa catechumenorum*? *¶* doeth he thinke that the gospell was not red in that seruice? This vntruthe ariseth, bicause he wil not vnderstand, not bicause he doeth not. *¶* Iuel calleth that the Com-

Ex. liij.

munion

munion, which was the whole service appointed for the celebration of the Lordes supper. At the beginning whereof, the Soules in the faith of Christ, might be present, till the deacon cried, Exeunto catechumeni, which was after the gospel was read.

The B. of Saris.

We pray not aide of sicke folkes for the prooffe of our holy Communion, as M. Harding is driven to doe for his Masse.

Harding.

The.225.vntruthe. I proue not the Masse by them.

Dering.

This vntruthe is before sixe times, Read the.215.vntruthe. Thus are we come to an ende of this weary Reioinder, wherein we see to what issue M. Hardings great vaunts are come: his tragicall exclamations in how small matters there be ended: and his multitude of vntruthes, how without truth they be gathered. He tolde vs that this Replie was altogether corrupt and false, yet are there a great many leaues in this first article, of which he hath not confuted one word: what he would haue done in case it had bene blameable, this Reioinder dothe sufficiently witnesse. He cried out of corruptions, alterations, manglings, and I wote not what of the olde fathers, but quid dignum tulit hic tanto promissor hiatu, what hath he brought forth, worthy of so wide gaping? These vntruthes that were so many in number, are now proued none. The controlling of so many authorities, is found nothing but wrangling. The often blaming of diuers interpretations, is tried either childishe or wilful ignorance. And some of his owne Doctors, on whome with much boasting, he had grounded his private Masse, in the ende he hath turned to their owne defence. With so ill successe he hath impugned truthe: And with so slender p^roofe, he hath defended falshood. Of these

How so euer we will paint our doings, or what clokes of
shame so euer we will vse, it is true that the Poete saythe:
Ille dolum ridens, quo vincula nectitis inquit? He laughing at
oure deceitfulnesse, shall aske to what purpose we haue tied
suche deuises? He is truth, and he will be defended by truthe,
and he hateth all those, that doe speake lies. Therefore good
Christian Reader perswade thy selfe, that as we haue our ac-
countes to make vnto him, that iudgeth truely, so witting-
ly, and willingly, we will speake nothing that shall burden
oure owne Consciencences before his iudgement seate. True
it is we be menne: and as menne we may be deceiued. The
Prophet hath pronounced the vniuersall sentence, and we
be all borne vnder the lawe of it, that every manne is a lier,
Ex. iiii. therefore

therfoze, to chalēge vnto my doing any such absolute veritie,
 as though no piece of it might be blamed, it wer great arrogā-
 cie, and extreme folly: this is sufficient to the indifferent mā,
 and a full contentation vnto mine owne conscience, that the
 Lord is witnesse, I know not of any one vntruth, I haue vt-
 tred. And so; this great number wherewith M. Iuel is char-
 ged, better it had bene so; M. Harding to haue made them
 fewer, & moze it might haue bindzed M. Iuels cause. To de-
 ny, that any wher he might be deceiued, were to exempt him
 out of the condition of man. But these .225. vntruthes in one
 article, while they must be multiplied, M. Harding telleth one
 many times, maketh straunge interpretations, diuisech new
 distinctions, in suche sort, that euery man may espie his folly,
 God so; his mercyes sake lighten once his heart, y yet againe
 he may see, whether he goeth, and leade them the way backe
 againe vnto rightuousnesse, befoze whome he hath runne so
 long towarde the kingdome of iniquitie, that in the day of
 anger, when euery one shall giue accompt of his doings, we
 may be all sounde together in the way of obedience, and
 by grace receiue that eternal kingdome, which is not
 due vnto our woꝝkes. Which kingdome God
 graunt vs, through the death and passion
 of his sonne, our sauoure Iesus
 Christ, to whome with the
 father, & the holy ghost,
 be al honoꝝ and glo-
 ry, world with-
 out ende.

Amen.

2 JY 58

Ierem. 8. 9.

*The wise men as ashamed, they are afraide and taken:
 Loe, they haue reiected the word of the Lord, and what
 wisdom is in them?*

F I N I S.

